Ev. 289.9358 E91(Engl) 1894

Christian Family Almanac

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1894

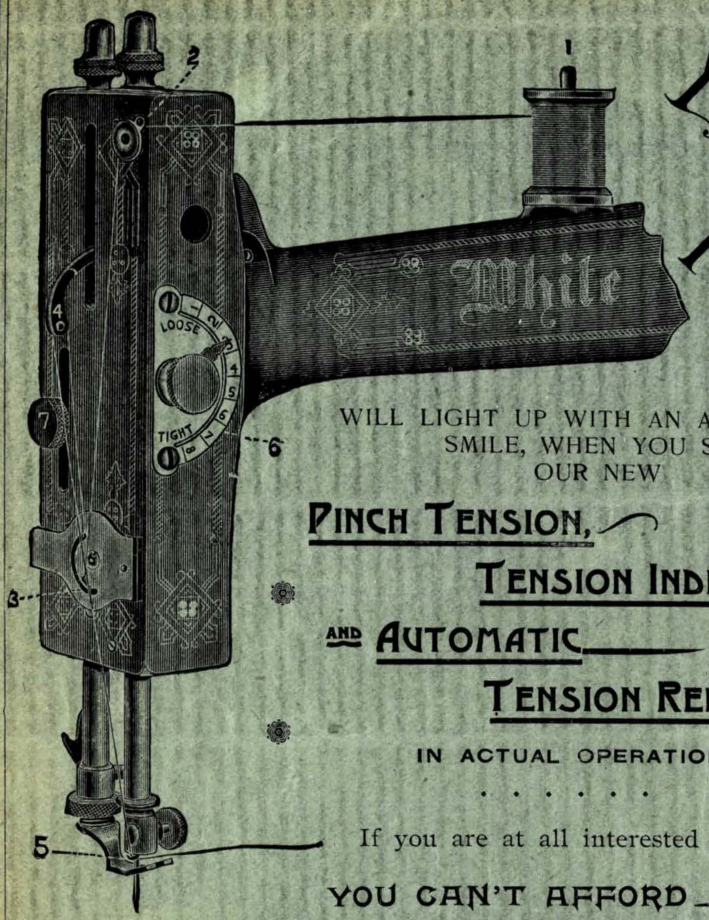
CHRISTIAN FAMILY ALMANAC.

1894

PREPARED BY J. C. HORNBERGER.

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The Illustrated

Christian Family Almanac

FOR

1894

Being a common year of 365 days,

and the 93rd since the organization of the Evangelical Association.

PREPARED BY J. C. HORNBERGER.

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THE YEAR OF OUR LORD, 1894,

is a common year of 365 days, and the 118th of the Independence of the United States; the 6607th of the Julian Period; the 5655th of the Jewish Chronology; the 1312th of the Mohammedan Chronology; and the 377th since the beginning of the Reformation.

CHRONOLOGICAL CYCLES AND CHANGEABLE FESTIVALS.

Dominical Letter	G	Lent	Feb. 6th	Ascension Day	May 3rd
Epacts	23	Palm Sunday	March 18th	Pentecost	" 13th
Golden Number	14	Good Friday	March 23rd	Trinity	" 20th
Solar Cycle	27	Easter	March 25th	First Sunday in Advent	Dec. 2d

EMBER DAYS.

February 14th, May 16th, September 19th, December 19th.

THE FOUR SEASONS.

Commencement of Spring, Sun enters ♈, March 20th, 9:31 A. M.
Commencement of Summer, Sun enters ♋, June 21st, 5:36 A. M.
Commencement of Autumn, Sun enters ♎, September 22d, 8:00 P. M.
Commencement of Winter, Sun enters ♑, December 21st, 2:30 P. M.
The Moon [☽] is the Ruling Planet this year.

ECLIPSES FOR THE YEAR 1894.

In the year 1894 there will be four Eclipses, two of the Sun and two of the Moon, and a Transit of Mercury over the Sun's Disk.

The first is a partial Eclipse of the Moon, March 20th at 8 o'clock 52 min. in the evening. Invisible here. Visible to the extreme westerly part of North America, the Pacific Ocean and Asia.

The second is an Annular Eclipse of the Sun, April 5th at 11 o'clock in the evening. Invisible here. Visible to Asia, Portions of Europe, Africa and the Pacific and Indian Oceans.

The third is a Partial Eclipse of the Moon, September 14th. Visible here. Moon enters shadow at 10 o'clock 8 min. in the evening. Middle of the Eclipse at 11 o'clock 4 min. in the evening, Moon leaves shadow at 12 o'clock in the midnight.

The fourth is a Total Eclipse of the Sun, September 29th, at 12 o'clock 32 min. in the morning. Invisible here. Visible to Africa, Australia and the Indian Ocean.

The Transit of Mercury over the Sun's Disk occurs November 10th at 1 o'clock 5 min. in the afternoon. Visible here. Visible to portions of Europe, Africa, North and South America and the Pacific Ocean.

☞ All the calculations in this Almanac are set to apparent Solar time, and are reckoned to correspond with the Latitude and Longitude of Cleveland, Ohio.

L. J. HEATWOTE, Calculator.

EXPLANATION OF SIGNS.



New Moon. First Quarter. Full Moon. Last Quarter.

☉ Sun.	♃ Jupiter.	☌ Conjunction.
♄ Saturn.	♀ Venus.	☍ Opposition.
♂ Mars.	♅ Uranus.	□ Quartile.
☿ Mercury.	☽ Moon.	7✱ Pleiads.
♆ Neptune.		

THE TWELVE SIGNS OF THE ZODIAC.

♈ Aries, or Ram.	♌ Leo, or Leon.	♐ Sagitarius, or Bowman.
♉ Taurus, or Bull.	♍ Virgo, or Virgin.	♑ Capricornus, or Goat.
♊ Gemini, or Twins.	♎ Libra, or Balance.	♒ Aquarius, or Waterman.
♋ Cancer, or Crab fish.	♏ Scorpio, or Scorpion.	♓ Pisces, or Fishes.

☊ Ascending Node—Planet crossing the Ecliptic toward the North.
☋ Descending Node—Planet crossing the Ecliptic toward the South.

UNITED THEOLOGICAL SEMINARY LIBRARY
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1st month. **JANUARY, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Monday	1	**New Year**	Orion south 11.51	12 4	7 25	4 35		1 50
Tuesday	2	C. Hammer d.1887	☿ in ♌	12 4	7 24	4 36		2 57
Wednesday	3	D.Hambright b.1810	♂ ♄ ☽	12 5	7 24	4 36		3 59
Thursday	4	**J. Seybert** d. 1860	♄ rises 5.00	12 5	7 24	4 36		5 10
Friday	5	A. Schultz b. 1810	♂ ☿ ☽	12 6	7 23	4 37		6 20
Saturday	6	*Epiphany*	**6.** 9.39 p. m.	12 6	7 23	4 37		sets

1. 1st Sunday after Epiphany. Day's length, 9 h. 14 m.

Sunday	7	Widukind	Pollux south 12.23	12 7	7 22	4 38		5 49
Monday	8	Severinus	♄ south 9.1	12 7	7 22	4 38		6 57
Tuesday	9	Catharina Zell	☿ sets 8.4	12 7	7 21	4 39		7 56
Wednesday	10	Paul the Hermit	♂ ☿ ☽	12 8	7 20	4 40		8 52
Thursday	11	Fructuosus	☿ in Aphelion.	12 8	7 20	4 40		9 47
Friday	12	F. Castellian	Rigel south 9.34 ♌	12 9	7 19	4 41		10 38
Saturday	13	Hillarius	Capella south 9.31	12 9	7 18	4 42		11 42

2. 2nd Sunday after Epiphany. Day's length, 9 h. 24 m.

Sunday	14	S.P.Reinoehl d 1879	**14.** 6.41 p. m.	12 9	7 18	4 42		morn.
Monday	15	Joh. v. Laski	♃ stationary.	12 10	7 17	4 43		12 52
Tuesday	16	Geo. Spalatin	♂ ♃ ☽	12 10	7 16	4 44		2 4
Wednesday	17	Antonius	♃ sets 3.15	12 10	7 15	4 45		3 10
Thursday	18	J. Blackader	♂ ♆ ☽	12 11	7 14	4 46		4 19
Friday	19	Chr. Mueller d.1889	Regulus south 7.13 ♌	12 11	7 14	4 46		5 24
Saturday	20	J. M. Young d.1876	☉ enters ♒	12 11	7 13	4 47		6 25

3. Septuagesima Sunday. Day's length, 9 h. 34 m.

Sunday	21	Agnes	**21.** 9.43 a. m.	12 12	7 12	4 48		rises
Monday	22	Fred Danner b.1805	☿ south 2.16	12 12	7 11	4 49		5 58
Tuesday	23	Isaiah	♃ ✶ south 7.10	12 12	7 10	4 50		7 11
Wednesday	24	Timothy	☿ stationary.	12 12	7 9	4 51		8 28
Thursday	25	M. Dissinger d. 1883	Spica rises 11.12 ♍	12 13	7 8	4 52		9 24
Friday	26	Polycarp	♄ in ♍	12 13	7 7	4 53		10 20
Saturday	27	J. J. Kopp d.1889	♂ ♄ ☽	12 13	7 6	4 54		11 23

4. Sexagesima Sunday. Day's length, 9 h. 48 m.

Sunday	28	Charles the Great	**28.** 11.23 a. m.	12 13	7 5	4 55		morn.
Monday	29	Juvent & Maxim	♂ ♅ ☽	12 13	7 3	4 57		12 22
Tuesday	30	Heinrich Mueller	♂ ☿ ☉	12 14	7 2	4 58		1 27
Wednesday	31	Hans Sachs	♄ south 8.18	12 14	7 1	4 59		2 38

Weather Forecast.—1. brilliant, 2. clear, 3. change, 4. rain or snow, 5. colder, 6. rough day, 7. moderate, 8. dull, cloudy, 9. snow, 10. dismal, cold, 11. squally, 12. cloudy, 13. rain or snow, 14. blustery, 15. clear, 16. change, 17. milder, 18. hazy. 19. clouds, 20. rainy day, 21. damp, 22. rough day, 23. clear, 24. change, 25. hazy, dull. 26. heavy fog, 27. damp, 28. disagreeable, 29. variable, 30. gloomy, 31. snow.

— A girl, rummaging through her mother's trunk, said: "Mamma, I found your religion in your trunk." She had discovered her mother's Church letter. About all the "religion" some mothers have left.

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2nd month. **FEBRUARY, 1894.** 28 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Thursday	1	Ignatius	♂ ♄ ☽ ♋	12 14	7 1	4 59		3 56
Friday	2	*Candlemass*	☾ south 8.36. ♋	12 14	7 0	5 00		4 51
Saturday	3	S. Dickover b. 1826	□ ☿ ☉	12 14	6 59	5 1		5 47
5. Quinquagesima Sunday.				Day's length, 10 h. 2 m.				
Sunday	4	J. Gross d.1884	Algol south 6.2	12 14	6 57	5 3		6 45
Monday	5	G. A. Blank d.1861	**5.** 4.17 p. m.	12 14	6 56	5 4		sets
Tuesday	6	*Shrove Tuesday*	♂ ♀ ☽	12 14	6 55	5 5		5 59
Wednesday	7	*Ash Wednesday*	♀ sets 6.40	12 14	6 54	5 6		6 39
Thursday	8	S. Weber d.1889	♂ ☿ ♀ ♌	12 14	6 53	5 7		7 19
Friday	9	S. Heiss d. 1883	Arcturus rises 9.24	12 14	6 52	5 8		8 12
Saturday	10	F. C. Oetinger	Capapetta south 7.44	12 14	6 51	5 9		9 21
6. 1st Sunday in Lent.				Day's length, 10 h. 18 m.				
Sunday	11	M. Zulauf d.1870	□ ♃ ☉	12 14	6 50	5 10		10 32
Monday	12	Pet. Burgner b.1820	♃ sets 11.42	12 14	6 49	5 11		11 50
Tuesday	13	Ch. F. Schwartz	**13.** 5.15 a. m.	12 14	6 48	5 12		morn.
Wednesday	14	*Ember Day*	♂ ♆ ☽	12 14	6 47	5 13		12 44
Thursday	15	Phil. Wagner d.1870	Canopus south 8.37 ♋	12 14	6 45	5 15		2 3
Friday	16	G. Miller b 1774	♂ ♀ ☉ Inferior.	12 14	6 44	5 16		3 15
Saturday	17	Constantine	☽ in Perigee.	12 14	6 43	5 17		4 30
7. 2nd Sunday in Lent.				Day's length, 10 h. 34 m.				
Sunday	18	S. Breyfogel b. 1823	☿ stationary. ☉ ent. ♓	12 14	6 42	5 18		5 54
Monday	19	Mesrob	**19.** 8.48 p. m.	12 14	6 41	5 19		rises
Tuesday	20	Saboth	7 ✶ sets 12.19	12 14	6 40	5 20		6 40
Wednesday	21	Isaac Hoffert d.1876	☿ Great. Brilliancy ♉	12 14	6 38	5 22		7 26
Thursday	22	*Washington*	♄ rises 8.20	12 14	6 36	5 24		8 24
Friday	23	B. Ziegenbalg	♂ ♄ ☽	12 14	6 34	5 26		9 27
Saturday	24	Matthias	☿ in Perihelion.	12 13	6 33	5 27		10 28
8. 3rd Sunday in Lent.				Day's length, 10 h. 54 m.				
Sunday	25	Caspar Olevian	♂ ☿ ☽	12 13	6 32	5 28		11 53
Monday	26	Bernhard Haller	♄ south 3.11	12 13	6 31	5 29		morn.
Tuesday	27	M. Buzer	**27.** 7.00 a. m.	12 13	6 30	5 30		12 30
Wednesday	28	J. H. Schmitt d.1889	Spica south 9.4	12 13	6 28	5 32		1 32

Venus (♀) is in inferior conjunction with the Sun on the 16th and changes from Evening Star to Morning Star.

Weather Forecast.—1. clouds, 2. snow, 3. stormy day, 4. clearing, 5. cold, 6. change, 7. moderate, 8. variable, 9. bright day, 10. warmer, 11. hazy, 12. damp, 13. rainy day, 14. dismal, wet, 15. unpleasant, 16. cold, 17. cloudy, 18. clearing, 19. cold, 20. dull, murky, 21. stormy, 22. threatening, 23. bright, 24. frosty, clear, 25. colder, 26. windy day, 27. clear, 28. soft, mild.

— In the English, French and German languages there are now published each month over 150 issues of periodicals devoted exclusively to electricity, besides probably twice as many seicntific journals which have occasional articles on electrical subjects.

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WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Thursday	1	H. F. Sichley d.1873	☐ ♆ ☉ ☋	12 13	6 26	5 34	♌	2 38
Friday	2	Ad. Miller d.1870	♂ ♄ ☽	12 12	6 24	5 36	♌	3 37
Saturday	3	Bathilde	♄ rises 4.26	12 12	6 22	5 38	♌	4 10
9. 4th Sunday in Lent.				Day's length, 11 h. 16 m.				
Sunday	4	Geo. Wishart	♂ ♀ ☽	12 12	6 20	5 40	♌	4 40
Monday	5	Thomas of Aquin	Sirius south 7.34	12 12	6 19	5 41	♍	5 18
Tuesday	6	Zach. Ursinus	Spica rises 8.40	12 11	6 17	5 43	♍	6 20
Wednesday	7	Perpet. & Felic.	**7.** 8.50 a. m.	12 11	6 16	5 44	♍	sets
Thursday	8	Philemon	♂ ☿ ☽ ♌	12 11	6 15	5 45	♎	6 59
Friday	9	Cyrill & Method.	Arcturus rises 7.42	12 11	6 13	5 47	♎	7 57
Saturday	10	Jac. Schnerr d.1849	Andromeda sets 8.25	12 11	6 12	5 48	♏	8 40
10. 5th Sunday in Lent.				Day's length, 11 h. 36 m.				
Sunday	11	W. Hoseus	♃ sets 9.30	12 10	6 11	5 49	♏	9 28
Monday	12	Gregory the Great	♂ ♃ ☽	12 10	6 10	5 50	♏	10 19
Tuesday	13	Rudericus	♂ ♆ ☽ ♍	12 10	6 9	5 51	♏	11 8
Wednesday	14	Mathilde	**14.** 1.00 p. m.	12 9	6 7	5 53	♐	morn.
Thursday	15	Thom. Cranmer	Castor south 7.53	12 9	6 6	5 54	♐	12 2
Friday	16	Henry Niebel b.1784	7 ✳ sets 11.25	12 9	6 5	5 55	♑	1 8
Saturday	17	St. Patrick	☽ in Perigee.	12 9	6 3	5 57	♑	2 12
11. Palm Sunday.				Day's length, 11 h. 54 m.				
Sunday	18	Alexander	Regulus south 10.8	12 9	6 2	5 58	♒	3 16
Monday	19	Mary & Martha	♄ south 7.55	12 8	6 1	5 59	♒	4 24
Tuesday	20	Ambros. of Sienna	D. & N. Eq'l. ☉ enters ♈	12 8	6 0	6 0	♓	5 36
Wednesday	21	Benedict	**21.** 8.43 a. m. ♋	12 8	5 59	6 1	♓	rises
Thursday	22	*Mound Thursday*	♄ Gr. Brill. [Spring begins.	12 8	5 58	6 2	♈	7 4
Friday	23	*Good Friday*	♂ ♄ ☽	12 7	5 56	6 3	♈	8 8
Saturday	24	Gabriel	♂ ♅ ☽	12 7	5 55	6 5	♉	9 12
12. Easter Sunday.				Day's length, 12 h. 10 m.				
Sunday	25	*Easter*	Sirius rises 8.10	12 7	5 54	6 6	♉	10 19
Monday	26	G. Mattinger d.1873	☿ stationary.	12 6	5 53	6 7	♉	10 58
Tuesday	27	Ludger	Orion sets 11.30	12 6	5 52	6 8	♊	11 20
Wednesday	28	G. S. Domer d.1887	♄ south 1.7 ☋	12 5	5 51	6 9	♊	11 57
Thursday	29	Eustasius	**29.** 3.00 p. m.	12 5	5 49	6 11	♋	morn.
Friday	30	Joshua Fry b.1812	♃ south 3.18	12 5	5 47	6 13	♋	12 30
Saturday	31	H. H. Hurd d. 1884	Andromeda sets 7.26	12 4	5 45	6 15	♋	1 34

Weather Forecast.—1. warmer, 2. windy day, 3. squally, 4. cold, 5. hazy, 6. clear, 7. mild, 8. fine day, 9. cloudy, 10. blustery, 11. change, 12. damp, 13. thunder, 14. soft, milder, 15. pleasant day, 16. frost, 17. shower, 18. windy day, 19. warmer, 20. fine, 21. showery, 22. blustery, 23. change, 24. high winds, 25. moderating, 26. threatening, 27. variable, 28. damp, showery, 29. rainy day, 30. heavy rains, 31. showery.

—"Why, mamma, you've got a gray hair in your bang!"—"Yes, dear, that came because you were so naughty yesterday."—"O mamma, what a naughty little girl you must have been to grandma. All her hairs are gray."

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APRIL, 1894.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
13. 1st Sunday after Easter.				**Day's length, 12 h. 30 m.**				
Sunday	1	J. M. Young b. 1806	♂ ♄ ☽ ☋	12 4	5 44	5 16	♌	2 48
Monday	2	A. Stroh d.1843	♂ ♀ ☽	12 4	5 43	5 17	♌	3 37
Tuesday	3	Gerh. Tersteegen	♂ ☿ ☽	12 3	5 42	5 18	♌	4 30
Wednesday	4	Jacob Boas d.1884	Procyon south 6.40 ☊	12 3	5 41	5 19	♌	5 21
Thursday	5	**G. Miller** d. 1816	**5.** 10.32 p. m.	12 3	5 40	5 20	♌	sets
Friday	6	Alb. Duerer	Sirius sets 10.38	12 2	5 39	5 21	♌	8 30
Saturday	7	Oloius Peterson	♄ south 7.37	12 2	5 38	5 22	♌	9 20
14. 2nd Sunday after Easter.				**Day's length, 12 h. 44 m.**				
Sunday	8	Martin Chemnitz	♃ sets 10.12	12 2	5 37	5 23	♍	10 8
Monday	9	Thomas of West.	♂ ♃ ☽	12 1	5 35	6 25	♍	10 50
Tuesday	10	Fulbert	☽ in Perigee. ♋	12 1	5 34	5 26	♍	11 16
Wednesday	11	Leo the Great	♂ ♄ ☉	12 1	5 33	5 27	♍	morn.
Thursday	12	Sabas	**12.** 7.4 p. m.	12 1	5 32	5 28	♎	12 34
Friday	13	Justin	Rigel sets 11.5	12 1	5 31	5 29	♎	1 36
Saturday	14	Tiburtus	Antares rises 10.30	12 0	5 30	5 30	♎	2 18
15. 3rd Sunday after Easter.				**Day's length 13 h.**				
Sunday	15	Simon Dach	♃ south 2.28	12 0	5 29	5 31	♏	2 24
Monday	16	Calixtus	7 ✱ sets 9.22	12 0	5 28	5 32	♏	3 19
Tuesday	17	Rudolph	Vega rises 8.1 ♍	11 59	5 27	5 33	♐	3 50
Wednesday	18	Z Hornberger d.1893	♄ sets 4.48	11 59	5 26	5 34	♐	4 52
Thursday	19	Melanchton	**19.** 9.33 p. m.	11 59	5 25	5 35	♐	rises
Friday	20	Bugenhagen	♄ south 7.22	11 58	5 24	5 36	♑	8 10
Saturday	21	Anselm of Cant.	♂ ☿ ☽ ☉ enters ♉	11 58	5 22	5 38	♑	8 48
16. 4th Sunday after Easter.				**Day's length, 13 h. 15 m.**				
Sunday	22	H. H. Hurd b. 1854	♄ south 11.18	11 58	5 20	5 40	♒	9 18
Monday	23	Adelb. of Prague	Adebaran sets 9.18	11 58	5 18	5 42	♒	10 7
Tuesday	24	Wilfred	♀ in ♉ ☋	11 58	5 16	5 44	♒	10 40
Wednesday	25	Marcus	Rigel sets 8.25	11 58	5 15	5 45	♓	11 37
Thursday	26	**Dr. Krecker** d. 1883	☽ in Apogee.	11 58	5 14	5 46	♓	morn.
Friday	27	Otto Catelin	**27.** 9.52 p. m.	11 57	5 12	5 48	♓	12 16
Saturday	28	Fred. Myconius	♀ gr. Elong. W.	11 57	5 11	5 49	♓	1 23
17. 5th Sunday after Easter.				**Day's length, 13 h. 38 m.**				
Sunday	29	Ludw. of Berquin	♂ ♄ ☽	11 57	5 10	5 50	♈	2 9
Monday	30	Geo. Calixt	♄ rises 2.40	11 57	5 8	5 52	♈	2 58

Saturn (♄) is in opposition with the Sun on the 11th and shines all night.

Weather Forecast.—1. pleasant, 2. fine day, 3. hazy, 4. damp, wet, 5. gloomy, 6. blustery, 7. squally, 8. clear, 9. summer-like, 10. fresh-mild, 11. fog, 12. fair, 13. genial-warm, 14. showery, 15. clouds, 16. damp, 17. gloomy, 18. brilliant, 19. pleasant day, 20. fair, 21. change, 22. hazy, 23. clear, 24. sultry, close, 25. change, 26. variable, 27. cloudy, fog, 28. showery, 29. gloomy, wet, 30. showery day

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5th month. **MAY, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Tuesday	1	J. Albright b. 1759	♂ ♀ ☽ ♋	11 57	5 7	6 53	♌	3 27
Wednesday	2	A. F. Leopold b. 1819	Sirius sets 9.6 ♌	11 57	5 6	6 54	♌	3 50
Thursday	3	*Ascension Day*	☿ ☿ ☉	11 57	5 5	6 55	♌	4 10
Friday	4	Florian	♂ ☿ ☽	11 57	5 3	6 57	♌	4 36
Saturday	5	Fred. the Wise	**5.** 9.14 a. m.	11 57	5 2	6 58	♍	sets

18. 6th Sunday after Easter. Day's length, 13 h. 56 m.

Sunday	6	Epischeus	♂ ♃ ☽	11 56	5 1	6 59	♍	8 43
Monday	7	Humboldt	☽ in Perigee. ♎	11 56	5 0	7 0	♍	9 41
Tuesday	8	Stanislaus	Spica south 10.18	11 56	4 59	7 1	♎	10 28
Wednesday	9	Gregory of Naz.	♄ south 10.6	11 56	4 58	7 2	♎	11 13
Thursday	10	Victoria	Regulus sets 1.29	11 56	4 57	7 3	♎	11 50
Friday	11	S. Neitz d. 1885	♄ Gr. Hel. Lat. N.	11 56	4 56	7 4	♎	morn.
Saturday	12	Miletius the Great	**12.** 12.53 a. m.	11 56	4 56	7 4	♏	12 29

19. Whitsuntide. Day's length, 14 h. 8 m.

Sunday	13	*Whit-Sunday*	♀ south 9.4	11 56	4 55	7 5	♏	1 13
Monday	14	Pachomius	Orion sets 8.44 ♉	11 56	4 54	7 6	♏	2 8
Tuesday	15	Moses	♄ sets 2.35	11 56	4 53	7 7	♐	2 40
Wednesday	16	*Ember Day*	♂ ♄ ☽	11 56	4 52	7 8	♐	3 10
Thursday	17	Jodseus	Procyon sets 10.15	11 56	4 51	7 9	♑	3 50
Friday	18	J. Albright d. 1808	♂ ☿ ☽ ☿ in ♌	11 56	4 50	7 10	♑	4 14
Saturday	19	Potentia	**19.** 11.15 a. m.	11 56	4 49	7 11	♑	rises

20. Trinity Sunday. Day's length, 14 h. 22 m.

Sunday	20	Torpetus	♂ ☿ ☉ Superior.	11 56	4 48	7 12	♑	8 50
Monday	21	C. Roehm d. 1889	☉ enters ♊	11 56	4 47	7 13	♒	9 20
Tuesday	22	Castus & Æmil.	☿ in Perihelion.	11 56	4 47	7 13	♒	9 58
Wednesday	23	Desiderius	☽ in Apogee. ♋	11 56	4 46	7 14	♒	10 34
Thursday	24	Corpus Christi	7 ✶ sets 6.54	11 57	4 45	7 15	♓	11 10
Friday	25	Urbanus	Castor sets 9.41	11 57	4 44	7 16	♓	11 50
Saturday	26	Beda	♂ ☿ ♃ ♂ ☿ ♆	11 57	4 44	7 16	♈	morn.

21. 1st Sunday after Trinity. Day's length, 14 h. 32 m.

Sunday	27	John Calvin	**27.** 4.34 a. m.	11 57	4 43	7 17	♈	12 38
Monday	28	William	♂ ♄ ☽, ♀ in Perih.	11 57	4 42	7 18	♈	1 22
Tuesday	29	W. W. Orwig d. 1889	Sirius sets 7.18 ♌	11 57	4 41	7 19	♉	2 9
Wednesday	30	**Decoration day**	♀ rises 2.40	11 57	4 40	7 20	♉	2 35
Thursday	31	Joachim Neander	♂ ♀ ☽	11 57	4 40	7 20	♉	3 5

Weather Forecast.—1. clear, 2. windy, 3. clouds, 4. threatening, 5. showers, 6. thunder, 7. cloudy, 8. thunder, 9. showery, 10. breezy, 11. windy day, 12. rain, 13. fog, damp, 14. showers, thunder, 15. rainy, 16. cool, frosty, 17. frost, 18. cloudy, 19. rain, 20. showers, 21. brilliant, 22. bright day, 23. warm, 24. showers, 25. damp, 26. cooler, 27. cloudy, 28. clear, 29. fine day, 30. Summer heat, 31. clear, warm.

—Put a teaspoonful of ammonia into a quart of water, and wash your brushes and combs in this. Rinse well, shake and dry.

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WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Friday	1	H. Stoetzel b.1810	☌ ♃ ♆ ☋	11 58	4 40	7 20	♈	3 26
Saturday	2	Pothin & Bland.	☿ great. Hel. Lat. N.	11 58	4 40	7 20	♈	3 57
22. 2nd Sunday after Trinity.					Day's length, 14 h. 40 m.			
Sunday	3	Clothilde	**3.** 5.28 p. m.	11 58	4 39	7 21	♈	sets
Monday	4	Darius	☌♃☉ ☌☿☽ ☋	11 58	4 39	7 21	♉	8 50
Tuesday	5	J. Dreisbach b. 1789	☽ in Perigee.	11 58	4 38	7 22	♉	9 30
Wednesday	6	H. Herlon b.1814	♃ sets 10.10	11 58	4 37	7 23	♊	10 8
Thursday	7	Joshua Fry d.1888	Regulus sets 11.41	11 58	4 37	7 23	♊	10 40
Friday	8	A. H. Franke	Librae south 9.43	11 59	4 37	7 23	♊	11 24
Saturday	9	Columba	♀ south 9.10	11 59	4 36	7 24	♋	morn.
23. 3rd Sunday after Trinity.					Day's length 14 h. 48 m.			
Sunday	10	Fred. Barbarossa	**10.** 7.36 a. m.	11 59	4 36	7 24	♋	12 12
Monday	11	Th. Schneider d.1888	♄ sets 12.50	11 59	4 35	7 25	♌	12 40
Tuesday	12	Renata of Ferr	☌ ♄ ☽	11 59	4 35	7 25	♌	1 10
Wednesday	13	J. Frankhouser b.'34	Alphacca south 10.1	12 0	4 35	7 25	♌	1 30
Thursday	14	Basilius the Great	7 ✳ rises 2.43	12 0	4 34	7 26	♍	1 58
Friday	15	Bogatzky	♃ south 11.26	12 0	4 34	7 26	♍	2 20
Saturday	16	Richard Baxter	Pollux sets 9.43	12 0	4 34	7 26	♎	2 45
24. 4th Sunday after Trinity.					Day's length, 14 h. 50 m.			
Sunday	17	John Tauler	□ ♁ ☉ ☋	12 1	4 33	7 27	♎	3 21
Monday	18	Pamphilius	**18.** 1.38 a. m.	12 1	4 33	7 27	♎	rises
Tuesday	19	Paphnutius	Antares s. 10.22	12 1	4 33	7 27	♏	8 56
Wednesday	20	27 Mart. in Prag	☽ in Apogee.	12 1	4 33	7 27	♏	9 12
Thursday	21	M. Claudius	☉ ent. ♋. Summer beg.	12 1	4 32	7 28	♏	9 51
Friday	22	Gottschalk	♄ stationary. Longest day.	12 2	4 33	7 27	♐	10 20
Saturday	23	Bishop Long d. 1869	☿ great. Elong. E.	12 2	4 33	7 27	♐	11 11
25. 5th Sunday after Trinity.					Day's length, 14 h. 54 m.			
Sunday	24	John the Baptist	Altair south 1.44	12 2	4 33	7 27	♐	11 47
Monday	25	Augsb. Confession	♀ in ♉ ☊	12 2	4 33	7 27	♑	morn.
Tuesday	26	J. B. Andræ	**26.** 4.34 a. m.	12 2	3 34	7 26	♑	12 14
Wednesday	27	Geo. Dressel d.1839	♁ rises 12.10	12 3	4 34	7 26	♒	12 42
Thursday	28	Irenæus	Andromeda rises 9.48	12 3	4 34	7 26	♒	1 10
Friday	29	Peter & Paul	♀ rises 3.10	12 3	4 34	7 26	♓	1 41
Saturday	30	Raymond Lullus	☌ ♀ ☽	12 3	4 34	7 26	♓	2 18

Jupiter (♃) is in conjunction with the Sun on the 4th and cannot be seen.

Weather Forecast.—1. warm day, 2. cloudy, 3. fog, 4. sultry, 5. change, 6. dark, dull, 7. clouds, 8. rain, 9. moist, 10. showery, 11. cooler, 12. change, 13. warmer, 14. variable, 15. thunder, 16. rainy, 17. heavy showers, 18. murky, heavy, 19. clear, 20. cooler, 21. showery, 22. dismal, 23. cloudy, cool, 24. clear, 25. change, 26. sultry, 27. showery, 28. thunder, 29. hot day, 30. clouds.

— Mrs. Van Velvet: "Yes, our dinner china is all over 100 years old."—Mrs. Aseeds: "Lor' now! Can't you afford no new dishes?"

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7th month. **JULY, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
26. 6th Sunday after Trinity.				Day's length, 14 h. 52 m.				
Sunday	1	D. Tobias d.1885	☌ ♆ ☽ ☌ ♃ ☽ ♋	12 3	4 34	7 26	♍	3 7
Monday	2	Visit V. Mary	♄ Great. Hel. Lat. N.	12 4	4 35	7 25	♎	3 29
Tuesday	3	Acon Palearius	**3.** 12.17 a. m.	12 4	4 35	7 25	♎	sets
Wednesday	4	*Independence*	☌ ☿ ☽	12 4	4 36	7 24	♏	8 33
Thursday	5	M. Zulauf b.1820	☿ in Aphelion.	12 4	4 37	7 23	♏	9 12
Friday	6	John Huss	☿ stationary.	12 5	4 37	7 23	♐	9 42
Saturday	7	Jno. Seybert b. 1791	Vega south 11.27	12 5	4 38	7 22	♐	10 15
27. 7th Sunday after Trinity.				Day's length, 14 h. 44 m.				
Sunday	8	Kilian	♄ sets 10.50	12 5	4 38	7 22	♑	10 56
Monday	9	J. Adams b.1815	**9.** 4.47 p. m.	12 5	4 39	7 21	♑	11 24
Tuesday	10	Wm. of Orange	□ ♄ ☉	12 5	4 39	7 21	♒	morn.
Wednesday	11	Placidus	☌ ♅ ☽	12 5	4 39	7 21	♒	12 33
Thursday	12	Henry II.	☌ ♀ ♆ Dog days begin.	12 5	4 40	7 20	♓	1 7
Friday	13	Margaret	Spica sets 11.12	12 5	4 40	7 20	♓	1 36
Saturday	14	S. G. Rhoads b.1831	♃ south 7.40	12 6	4 41	7 19	♈	2 4
28. 8th Sunday after Trinity.				Day's length, 14 h. 38 m.				
Sunday	15	*Apostles' Day*	Regulus sets 9.16 ♌	12 6	4 41	7 19	♈	2 38
Monday	16	Sporatus	♄ south 5.35	12 6	4 42	7 18	♉	3 7
Tuesday	17	Arnulf	**17.** 4.35 p. m.	12 6	4 43	7 17	♉	rises
Wednesday	18	Bonaventura	7 ✱ rises 12.24	12 6	4 44	7 16	♊	8 40
Thursday	19	Louise Henriette	♅ stationary.	12 6	4 44	7 16	♊	9 10
Friday	20	Elijah	☌ ♀ ♃	12 6	4 45	7 15	♋	9 39
Saturday	21	Eberhard	♄ south 5.11	12 6	4 46	7 14	♋	10 2
29. 9th Sunday after Trinity.				Day's length, 14 h. 28 m.				
Sunday	22	Mary Magdalene	☉ enters ♌ ♌	12 6	4 47	7 13	♌	10 30
Monday	23	Bergheimer d.1840	♄ rises 11.2	12 6	4 48	7 12	♌	10 58
Tuesday	24	J. Sindlinger b.1807	☌ ♄ ☽	12 6	4 48	7 12	♍	11 13
Wednesday	25	James	**25.** 3.39 p. m.	12 6	4 49	7 11	♍	11 49
Thursday	26	Anna	♄ in Perihelion.	12 6	4 50	7 10	♎	morn.
Friday	27	Raymond Palmer	Markab south 2.40	12 6	4 51	7 9	♎	12 24
Saturday	28	John Seb. Bach	☌ ♀ Creminor. ♋	12 6	4 52	7 8	♏	1 12
30. 10th Sunday after Trinity.				Day's length, 14 h. 16 m.				
Sunday	29	Olaus the Holy	☌ ♃ ☽	12 6	4 53	7 7	♏	2 26
Monday	30	J. Dick b.1823	☌ ♀ ☽	12 6	4 54	7 6	♐	3 10
Tuesday	31	G. S. Domer b.1828	☌ ☿ ☽	12 6	4 55	7 5	♐	3 40

Weather Forecast.—1. dull, 2. cloudy, 3. fog, 4. sultry, hot, 5. great heat, 6. warm, 7. clear, 8. hot day, 9. change, 10. very warm, 11. sultry, 12. clouds, 13. sultry, 14. fog, 15. thunder, 16. variable, 17. change, 18 very warm, 19. sweltering, 20. shower, 21. warm, 22. cooler, 23. cloudy, 24. thunder, 25. hot day, 26. sultry, 27. showery, 28. warm, 29. hot, 50. thunder showers, 31. showery.

— Five million pounds of sterling is spent annually on whiskey in Ireland.

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8th month. **AUGUST, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H.	CLOCK TIME. M.	SUN rises H.	SUN rises M.	SUN sets. H.	SUN sets. M.	MOON'S SIGNS.	MOON RISES & SETS. H.	MOON RISES & SETS. M.
Wednesday	1	*Lammas Day*	**1.** 6.56 a. m. ♋	12	6	4	56	7	4	♍	sets	
Thursday	2	Mart. under Nero	Orion rises 2.32	12	6	4	57	7	3	♍	7	50
Friday	3	H. Kletzing b.1818	□ ☿ ☉	12	6	4	58	7	2	♍	8	42
Saturday	4	Leonh. Kaefer	♄ south 4.26 ♌	12	6	4	58	7	2	♎	9	14
31. 11th Sunday after Trinity.											Day's length, 14 h. 4 m.	
Sunday	5	Evg. Salzburger	♄ sets 9.50	12	6	4	59	7	1	♎	9	48
Monday	6	TRANSFIGURATION.	☌ ♄ ☽	12	6	5	0	7	0	♎	10	12
Tuesday	7	Nonna	☌ ☿ ☽	12	6	5	1	6	59	♏	10	41
Wednesday	8	Hormisda	**8.** 4.37 a. m	12	5	5	3	6	57	♏	11	24
Thursday	9	Numidicus	☿ great. Elong. W.	12	5	5	4	6	56	♏	morn.	
Friday	10	Laurentius	♃ south 8.38	12	5	5	5	6	55	♐	12	10
Saturday	11	Greg. of Utrecht	Antares sets 11.28	12	5	5	6	6	54	♐	12	49
32. 12th Sunday after Trinity.											Day's length, 13 h. 48 m.	
Sunday	12	Ans. of Havelb.	Arcturus sets 11.24 ♒	12	5	5	7	6	53	♐	1	23
Monday	13	Zinzendorf	☽ in Apogee.	12	5	5	8	6	52	♑	1	57
Tuesday	14	J. Kreamer d. 1886	☿ in ♌	12	4	5	9	6	51	♑	2	42
Wednesday	15	Mary	♀ in ♌	12	4	5	11	6	49	♒	3	39
Thursday	16	Rochus	**16.** 7.49 a. m.	12	4	5	12	6	48	♒	rises.	
Friday	17	John Gerhard	Polaris south 3.34	12	4	5	13	6	47	♓	7	36
Saturday	18	Hugo Grotius	☿ in Perihelion.	12	4	5	15	6	45	♓	8	8
33. 13th Sunday after Trinity.											Day's length 13 h. 30 m.	
Sunday	19	Sebaldus	☿ great. brilliancy ♌	12	3	5	16	6	44	♈	8	32
Monday	20	**Dreisbach** d.1871	♄ rises 9.10	12	3	5	17	6	43	♈	9	4
Tuesday	21	**J. Walter** b. 1781	Dog day's end.	12	3	5	18	6	42	♈	9	42
Wednesday	22	W.F.Schneider died 1879	Procyon sets 3.9	12	3	5	19	6	41	♉	10	18
Thursday	23	Chr. Mueller b.1830	☉ enters ♍	12	2	5	20	6	40	♉	10	50
Friday	24	St. Bartholomew	**24.** 12.12 a. m.	12	2	5	21	6	39	♉	11	16
Saturday	25	Ludovicus	☌ Ψ ☽	12	2	5	22	6	38	♊	morn.	
34. 14th Sunday after Trinity.											Day's length, 13 h. 16 m.	
Sunday	26	Ulphilas	☌ ♃ ☽	12	2	5	23	6	37	♊	12	4
Monday	27	Jovinian	♀ rises 3.18	12	1	5	24	6	36	♋	1	10
Tuesday	28	St. Augustine	☌ ♀ ☽	12	1	5	26	6	34	♋	2	31
Wednesday	29	John beheaded	☽ in Perigee.	12	1	5	27	6	33	♋	3	54
Thursday	30	Claudius of Turin	**30.** 2.36 p. m.	12	1	5	28	6	32	♌	sets	
Friday	31	Adian	Spica sets 8.4 ♍	12	0	5	29	6	31	♌	7	00

Weather Forecast.—1. thunder, shower, 2. clouds, 3. cooler, 4. pleasant, 5. change, 6. warm, 7. threatening, 8. fog, 9. cloudy, 10. sultry, close, 11. change, 12. rainy day, 13. hazy, dull, 14. dark, foggy, 15. dull day, 16. rainy, 17. showery, 18. cloudy, 19. cooler, 20. pleasant, 21. clear, fine, 22. warm, 23. change, 24. bright, clear, 25. fog, 26. variable, 27. change, 28. thunder, 29. cloudy, 30. windy day, 31. showers.

— First Tramp: "I fund this here bottle of Spring Bitters in a bar'l this mornin'." — Second Tramp: "T'row it away, Fitzey. S'posen' dey was to cure you of 'that tired feeling'! You might want to work."

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WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Saturday	1	Hannah	♀ south 10.35	12 0	5 32	6 28	♎	7 30
35. 15th Sunday after Trinity.				**Day's length, 12 h. 56 m.**				
Sunday	2	Mamas	☌ ☿ ☽	12 00	5 33	6 27	♏	7 52
Monday	3	Hildegard	☌ ☿ ☉ Superior.	11 59	5 35	6 25	♏	8 16
Tuesday	4	G. B. Holdeman	☌ ♅ ☽	11 59	5 37	6 23	♏	8 40
Wednesday	5	John Mollio	♃ south 7.14	11 59	5 38	6 22	♐	9 38
Thursday	6	J. P. Leib d.1875	**6.** 7.35 p. m.	11 58	5 39	6 21	♐	10 41
Friday	7	Laz. Spengler	Orion rises 12.12	11 58	5 40	6 20	♐	11 30
Saturday	8	A. Overholt d.1884	♄ south 3.2 ♋	11 58	5 41	6 19	♐	morn.
36. 16th Sunday after Trinity.				**Day's length, 12 h. 38 m.**				
Sunday	9	Vallerchamp b.1805	Algenib south 12.54	11 57	5 42	6 18	♐	12 24
Monday	10	M. Sloat d.1884	☽ in Apogee.	11 57	5 43	6 17	♐	1 36
Tuesday	11	John Benz	7 ✶ rises 8.52	11 57	5 44	6 16	♑	2 34
Wednesday	12	C. King b. 1800	□ ♍ ☉	11 56	5 45	6 15	♑	3 38
Thursday	13	Wm. Farel	Antares sets 9.18	11 56	5 46	6 14	♑	4 39
Friday	14	H.S. Stauffer d. 1884	**14.** 10.53 p. m.	11 56	5 47	6 13	♑	rises
Saturday	15	T.Eisenhower b.1840	♄ stationary. ♌	11 55	5 48	6 12	♑	6 30
37. 17th Sunday after Trinity.				**Day's length, 12 h. 24 m.**				
Sunday	16	Euphemia	Vega sets 7.1	11 55	5 50	6 10	♑	7 42
Monday	17	Lambert	♀ in Perihelion.	11 54	5 51	6 9	♒	8 30
Tuesday	18	A.G. Spangenberg	☌ ♄ ☽	11 54	5 53	6 7	♒	9 10
Wednesday	19	*Ember Day*	♄ rises 9.40	11 54	5 54	6 6	♒	9 52
Thursday	20	W.W.Orwig b.1810	♀ south 10.49	11 53	5 56	6 4	♒	10 27
Friday	21	H. F. Sichley b.1841	☿ in ♍ ♎	11 53	5 58	6 2	♓	11 14
Saturday	22	Emmeran	**22.** 7.4 a. m.	11 53	6 0	6 0	♓	morn.
38. 18th Sunday after Trinity.				**Day's length, 12 h.**				
Sunday	23	Mart. of Geneva	♄ south 1.25	11 52	6 1	5 59	♓	12 10
Monday	24	Henry Fisher b.1801	Capella south 4.56	11 52	6 2	5 58	♓	1 14
Tuesday	25	Cleophas	♀ rises 4.1	11 52	6 3	5 57	♓	2 24
Wednesday	26	Lioba	☽ in Perigee.	11 52	6 4	5 56	♈	3 15
Thursday	27	Philipp Graveron	☌ ♀ ☽	11 51	6 6	5 54	♈	4 2
Friday	28	H. Kletzing d. 1887	□ ♃ ☉ ♍	11 51	6 8	5 52	♈	4 40
Saturday	29	St. Michael	**29.** 12.16 a. m.	11 51	6 10	5 50	♈	sets
39. 19th Sunday after Trinity.				**Day's length 11 h. 40 m.**				
Sunday	30	Hieronymus	☌ ☿ ☽, ☌ ♄ ☽, ☌ ☿ ♄	11 50	6 12	5 48	♈	6 28

Weather Forecast.—1. cooler, 2. fair day, 3. warmer, 4. change, 5. cloudy, 6. cool, 7. threatening, 8. cloudy, 9. unsettled, 10. showery, 11. rainy day, 12. gloomy, dull, 13. stormy, 14. cloudy day, 15. dull, 16. clearing, 17. pleasant, 18. cool, 19. variable, 20. change, 21. clouds, 22. fall-like, 23. cloudy day, 24. change, 25. warmer, 26. thunder, 27. cooler, 28. frost, 29. showery, 30. damp, cool.

— The prohibition train is under a full head of steam and can't be held any longer in the roundhouse of restriction.

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10th month. **OCTOBER, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Monday	1	J. G. Zinser d.1883	☿ in Aphelion. ♋	11 50	6 13	5 47		7 24
Tuesday	2	Leodgar	Sirius rises 1.6	11 49	6 14	5 46		7 59
Wednesday	3	Fred. Danner d.1855	♀ south 10.57	11 49	6 15	5 45		8 30
Thursday	4	Franciscus	☌ ♅ Librae.	11 49	6 16	5 44		9 24
Friday	5	John Young b.1796	Fomalh. s. 9.52 ☾	11 49	6 17	5 43		10 19
Saturday	6	Henry Albert	**6.** 1.33 p. m.	11 48	6 18	5 42		11 08
40. 20th Sunday after Trinity.				Day's length, 11 h. 24 m.				
Sunday	7	Theodore Beza	☽ in Apogee.	11 48	6 19	5 41		morn.
Monday	8	Robert Grosshead	Markab so. 9.42	11 48	6 20	5 40		12 30
Tuesday	9	U. H. Hershey b.1843	♀ Great. Hel. Lat. N.	11 47	6 22	5 38		1 37
Wednesday	10	Justus Jonas	♄ south 0.26	11 47	6 24	5 36		2 28
Thursday	11	Vallenchamp d.1854	Polaris south 11.54	11 47	6 26	5 34		3 21
Friday	12	G. T. Haines b.1809	Orion rises 10.13 ♌	11 47	6 26	5 34		4 18
Saturday	13	Elizabeth Frey	Achernar south 12.3	11 46	6 29	5 31		5 03
41. 21st Sunday after Trinity.				Day's length, 11 h. 2 m.				
Sunday	14	Nicholas Ridley	**14.** 1.13 p. m.	11 46	6 30	5 30		rises.
Monday	15	Jac. Wagner b.1824	☌ ♄ ☽	11 46	6 31	5 29		6 01
Tuesday	16	Gallus	**7**✱ south 12.14	11 45	6 32	5 28		6 40
Wednesday	17	Florentine	♃ south 4.44	11 45	6 34	5 26		7 20
Thursday	18	St. Luke	☌ ♆ ☽ ♋	11 45	6 35	5 25		8 14
Friday	19	Chr. Schmidt	☌ ♃ ☽	11 45	6 36	5 24		9 08
Saturday	20	J. Marquardt b.1815	☍ ♄ ☉	11 45	6 38	5 22		10 04
42. 22nd Sunday after Trinity.				Day's length, 10 h. 44 m.				
Sunday	21	Bishop Long b.1800	**21.** 1.28 p. m.	11 44	6 39	5 21		11 02
Monday	22	Hedwig	☽ in Perigee.	11 44	6 40	5 20		morn.
Tuesday	23	H. Martyn	☉ enters ♏	11 44	6 41	5 19		12 10
Wednesday	24	M. Schlatter	♃ stationary.	11 44	6 42	5 18		1 20
Thursday	25	John Huss	Orion rises 9.30 ♉	11 44	6 43	5 17		2 24
Friday	26	Thos. Buck d.1842	♀ rises 4.20	11 44	6 44	5 16		3 30
Saturday	27	Frumentius	☌ ♀ ☽	11 44	6 45	5 15		4 46
43. 23rd Sunday after Trinity.				Day's length 10 h. 30 m.				
Sunday	28	Simon & Jude	**28.** 12.29 noon.	11 44	6 46	5 14		sets
Monday	29	Alfred the Great	☌ ♅ ☽	11 44	6 47	5 13		5 30
Tuesday	30	Jacob Sturm	☌ ☿ ☽ ☌ ♀ ♄	11 44	5 49	5 11		5 56
Wednesday	31	Reformation	♀ south 11.13	11 44	6 50	5 10		6 30

Mars (♂) is in opposition with the Sun on the 20th and shines all night.

Saturn (♄) is in conjunction with the Sun on the 21st and cannot be seen.

Weather Forecast.—1. threatening, 2. foggy, 3. clear, 4. cooler, frosty, 5. cool, 6. windy, 7. clouds, 8. fog, 9. warmer, 10. clouds, 11. change, 12. windy, dry, 13. smoky, 14. hazy, 15. windy, 16. threatening, 17. overcast. 18. hazy, 19. cloudy, 20. rain, 21. smoky, 22. cloudy, 23. windy, 24. smoky, dry, 25. light showers, 26. clouds, 27. threatening, 28. cloudy, 29. drizzly, 30. windy, 31. windy, cold.

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9th month. **SEPTEMBER, 1894.** 30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Saturday	1	Hannah	♀ south 10.35	12 0	5 32	6 28	♎	7 30
35. 15th Sunday after Trinity.					**Day's length, 12 h. 56 m.**			
Sunday	2	Mamas	♂ ☿ ☽	12 00	5 33	6 27	♎	7 52
Monday	3	Hildegard	♂ ☿ ☉ Superior.	11 59	5 35	6 25	♎	8 16
Tuesday	4	G. B. Holdeman	♂ ♅ ☽	11 59	5 37	6 23	♎	8 40
Wednesday	5	John Mollio	♃ south 7.14	11 59	5 38	6 22	♎	9 38
Thursday	6	J. P. Leib d.1875	**6.** 7.35 p. m.	11 58	5 39	6 21	♏	10 41
Friday	7	Laz. Spengler	Orion rises 12.12	11 58	5 40	6 20	♏	11 30
Saturday	8	A. Overholt d.1884	♄ south 3.2 ☋	11 58	5 41	6 19	♏	morn.
36. 16th Sunday after Trinity.					**Day's length, 12 h. 38 m.**			
Sunday	9	Vallerchamp b.1805	Algenib south 12.54	11 57	5 42	6 18	♏	12 24
Monday	10	M. Sloat d.1884	☽ in Apogee.	11 57	5 43	6 17	♏	1 36
Tuesday	11	John Benz	7✱ rises 8.52	11 57	5 44	6 16	♏	2 34
Wednesday	12	C. King b. 1800	□ ♍ ☉	11 56	5 45	6 15	♏	3 38
Thursday	13	Wm. Farel	Antares sets 9.18	11 56	5 46	6 14	♏	4 39
Friday	14	H.S. Stauffer d. 1884	**14.** 10.53 p. m.	11 56	5 47	6 13	♏	rises
Saturday	15	T.Eisenhower b.1840	♄ stationary. ♌	11 55	5 48	6 12	♐	6 30
37. 17th Sunday after Trinity.					**Day's length, 12 h. 24 m.**			
Sunday	16	Euphemia	Vega sets 7.1	11 55	5 50	6 10	♐	7 42
Monday	17	Lambert	♀ in Perihelion.	11 54	5 51	6 9	♐	8 30
Tuesday	18	A.G. Spangenberg	♂ ♄ ☽	11 54	5 53	6 7	♐	9 10
Wednesday	19	*Ember Day*	♄ rises 9.40	11 54	5 54	6 6	♐	9 52
Thursday	20	W.W.Orwig b.1810	♀ south 10.49	11 53	5 56	6 4	♐	10 27
Friday	21	H. F. Sichley b.1841	☿ in ♍ ♌	11 53	5 58	6 2	♐	11 14
Saturday	22	Emmeran	**22.** 7.4 a. m.	11 53	6 0	6 0	♐	morn.
38. 18th Sunday after Trinity.					**Day's length, 12 h.**			
Sunday	23	Mart. of Geneva	♄ south 1.25	11 52	6 1	5 59	♐	12 10
Monday	24	Henry Fisher b.1801	Capella south 4.56	11 52	6 2	5 58	♐	1 14
Tuesday	25	Cleophas	♀ rises 4.1	11 52	6 3	5 57	♐	2 24
Wednesday	26	Lioba	☽ in Perigee.	11 52	6 4	5 56	♐	3 15
Thursday	27	Philipp Graveron	♂ ♀ ☽	11 51	6 6	5 54	♑	4 2
Friday	28	H. Kletzing d. 1887	□ ♃ ☉ ♍	11 51	6 8	5 52	♑	4 40
Saturday	29	St. Michael	**29.** 12.16 a. m.	11 51	6 10	5 50	♑	sets
39. 19th Sunday after Trinity.					**Day's length 11 h. 40 m.**			
Sunday	30	Hieronymus	♂ ☿ ☽, ♂ ♄ ☽, ♂ ☿ ♄	11 50	6 12	5 48	♑	6 28

Weather Forecast.—1. cooler, 2. fair day, 3. warmer, 4. change, 5. cloudy, 6. cool, 7. threatening, 8. cloudy, 9. unsettled, 10. showery, 11. rainy day, 12. gloomy, dull, 13. stormy, 14. cloudy day, 15. dull, 16. clearing, 17. pleasant, 18. cool, 19. variable, 20. change, 21. clouds, 22. fall-like, 23. cloudy day, 24. change, 25. warmer, 26. thunder, 27. cooler, 28. frost, 29. showery, 30. damp, cool.

— The prohibition train is under a full head of steam and can't be held any longer in the roundhouse of restriction.

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WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Monday	1	J. G. Zinser d.1883	☿ in Aphelion. ♎	11 50	6 13	5 47		7 24
Tuesday	2	Leodgar	Sirius rises 1.6	11 49	6 14	5 46		7 59
Wednesday	3	Fred. Danner d.1855	♀ south 10.57	11 49	6 15	5 45		8 30
Thursday	4	Franciscus	♂ ☋ Librae.	11 49	6 16	5 44		9 24
Friday	5	John Young b.1796	Fomalh. s. 9.52 ♒	11 49	6 17	5 43		10 19
Saturday	6	Henry Albert	**6.** 1.33 p. m.	11 48	6 18	5 42		11 08

40. 20th Sunday after Trinity. Day's length, 11 h. 24 m.

Sunday	7	Theodore Beza	☽ in Apogee.	11 48	6 19	5 41		morn.
Monday	8	Robert Grosshead	Markab so. 9.42	11 48	6 20	5 40		12 30
Tuesday	9	U. H. Hershey b.1843	♀ Great. Hel. Lat. N.	11 47	6 22	5 38		1 37
Wednesday	10	Justus Jonas	♄ south 0.26	11 47	6 24	5 36		2 28
Thursday	11	Vallenchamp d.1854	Polaris south 11.54	11 47	6 26	5 34		3 21
Friday	12	G. T. Haines b.1809	Orion rises 10.13 ♌	11 47	6 26	5 34		4 18
Saturday	13	Elizabeth Frey	Achernar south 12.3	11 46	6 29	5 31		5 03

41. 21st Sunday after Trinity. Day's length, 11 h. 2 m.

Sunday	14	Nicholas Ridley	**14.** 1.13 p. m.	11 46	6 30	5 30		rises.
Monday	15	Jac. Wagner b.1824	☌ ♉ ☽	11 46	6 31	5 29		6 01
Tuesday	16	Gallus	7✳ south 12.14	11 45	6 32	5 28		6 40
Wednesday	17	Florentine	♃ south 4.44	11 45	6 34	5 26		7 20
Thursday	18	St. Luke	☌ ♆ ☽ ♎	11 45	6 35	5 25		8 14
Friday	19	Chr. Schmidt	☌ ♃ ☽	11 45	6 36	5 24		9 08
Saturday	20	J. Marquardt b.1815	☍ ♉ ☉	11 45	6 38	5 22		10 04

42. 22nd Sunday after Trinity. Day's length, 10 h. 44 m.

Sunday	21	Bishop Long b. 1800	**21.** 1.28 p. m.	11 44	6 39	5 21		11 02
Monday	22	Hedwig	☽ in Perigee.	11 44	6 40	5 20		morn.
Tuesday	23	H. Martyn	☉ enters ♏	11 44	6 41	5 19		12 10
Wednesday	24	M. Schlatter	♃ stationary.	11 44	6 42	5 18		1 20
Thursday	25	John Huss	Orion rises 9.30 ♍	11 44	6 43	5 17		2 24
Friday	26	Thos. Buck d.1842	♀ rises 4.20	11 44	6 44	5 16		3 30
Saturday	27	Frumentius	☌ ♀ ☽	11 44	6 45	5 15		4 46

43. 23rd Sunday after Trinity. Day's length 10 h. 30 m.

Sunday	28	Simon & Jude	**28.** 12.29 noon.	11 44	6 46	5 14		sets
Monday	29	Alfred the Great	☌ ☋ ☽	11 44	6 47	5 13		5 30
Tuesday	30	Jacob Sturm	☌ ☿ ☽ ☌ ♀ ♄	11 44	5 49	5 11		5 56
Wednesday	31	Reformation	♀ south 11.13	11 44	6 50	5 10		6 30

Mars (♂) is in opposition with the Sun on the 20th and shines all night.
Saturn (♄) is in conjunction with the Sun on the 21st and cannot be seen.

Weather Forecast.—1. threatening, 2. foggy, 3. clear, 4. cooler, frosty, 5. cool, 6. windy, 7. clouds, 8. fog, 9. warmer, 10. clouds, 11. change, 12. windy, dry, 13. smoky, 14. hazy, 15. windy, 16. threatening, 17. overcast. 18. hazy, 19. cloudy, 20. rain, 21. smoky, 22. clouds, 23. windy, 24. smoky, dry, 25. light showers, 26. clouds, 27. threatening, 28. cloudy day, 29. drizzly, 30. windy, 31. windy, cold.

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11th month. **NOVEMBER, 1894.** 30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Thursday	1	*All Saints*	Vega sets 12.28 ♒	11 44	6 51	5 9		7 10
Friday	2	Ad. Miller b.1831	Fomalh. so. 8.16 ♋	11 44	6 52	5 8		8 15
Saturday	3	J. Schaefle b.1821	Regulus rises 12.50	11 44	6 53	5 7		9 22
44. 24th Sunday after Trinity.						Day's length, 10 h. 14 m.		
Sunday	4	J. A. Bengel	☽ in Apogee.	11 44	6 54	5 6		10 38
Monday	5	Chas Hesser b.1807	**5.** 9.48 a. m.	11 44	6 55	5 5		11 40
Tuesday	6	C. Ehrhardt d. 1885	Sirius rises 10.50	11 44	6 57	5 3		morn
Wednesday	7	Willibrord	♂ ♅ ☉	11 44	6 58	5 2		12 48
Thursday	8	Willihead	Orion rises 8.23 ♌	11 44	6 59	5 1		2 3
Friday	9	J. v. Staupitz	♄ south 10.8	11 44	7 0	5 0		2 49
Saturday	10	Martin Luther	♂ ☿ ♀	11 44	7 1	4 59		3 24
45. 25th Sunday after Trinity.						Day's length, 9 h. 58 m.		
Sunday	11	† Martin, Bishop	♄ sets 4.20	11 44	7 2	4 58		4 18
Monday	12	Livinus	♂ ♄ ☽ ♂ ♀ ♅	11 44	7 3	4 57		5 10
Tuesday	13	Arcadius	**13.** 2.21 a. m.	11 45	7 4	4 56		rises
Wednesday	14	J. Borkert b.1805	♂ ♆ ☽ ♋	11 45	7 5	4 55		5 50
Thursday	15	Jacob Boas b.1815	Algol south 11.22	11 45	7 6	4 54		6 42
Friday	16	A.F. Leopold d.1889	♂ ♃ ☽	11 45	7 7	4 53		7 47
Saturday	17	M. Heil b.1839	Fomalh. south 9.22	11 45	7 8	4 52		8 54
46. 26th Sunday after Trinity.						Day's length, 9 h. 44 m.		
Sunday	18	Gregory E.	Arcturus sets 7.56	11 45	7 9	4 51		10 10
Monday	19	Elizabeth	**19.** 8.40 p. m.	11 46	7 10	4 50		11 2
Tuesday	20	John Williams	♄ south 9.20	11 46	7 11	4 49		morn.
Wednesday	21	Columbanus	♂ ✶ south 11.58 ♍	11 46	7 12	4 48		12 10
Thursday	22	Phil. Wagner b.1800	☉ enters ♐	11 46	7 12	4 48		1 11
Friday	23	Clement of Rome	Rigel rises 7.38	11 47	7 13	4 47		2 20
Saturday	24	Jas. Dunlap b.1809	♀ south 11.41	11 47	7 14	4 46		3 28
47. 27th Sunday after Trinity.						Day's length, 9 h. 32 m.		
Sunday	25	Catharine	♂ ☿ ☽ ♂ ♅ ☽	11 47	7 15	4 45		4 37
Monday	26	Conrad	♄ in ♌	11 47	7 16	4 44		5 46
Tuesday	27	Marg. Blaarer	**27.** 5.48 a. m.	11 48	7 16	4 44		sets
Wednesday	28	I. E. Knerr b.1838	♂ ☿ ♅	11 48	7 17	4 43		5 20
Thursday	29	Saturnius	Sirius rises 9.14 ♋	11 48	7 18	4 42		6 18
Friday	30	St Andrew	♂ ♀ ☉ Superior	11 49	7 19	4 41		7 30

Venus (♀) is in Superior Conjunction with the Sun on the 30th and changes from morning star to evening star.

Weather Forecast.—1 blustery, 2. colder, 3. frost, 4. threatening, 5. frost, 6. clouds, rain, 7. colder, 8. wintry, cold, 9. very cold, 10. threatening, 11. unsettled, 12. rainy day, 13. snow squalls, 14. frost, cold, 15. change, 16. gloomy, 17. dismal, wet, 18. heavy rains, 19. clearing, 20. fine day, 21. rain, 22. stormy, 23. blustery, 24. change, 25. showery, 26 cloudy, 27. unsettled, 28. windy, 29. frosty, 30. change.

— "My ole man," said Aunt Chloe, "is the wust man for chicken you ever see. If he can't git a chicken no other way, he'll go an' buy one."

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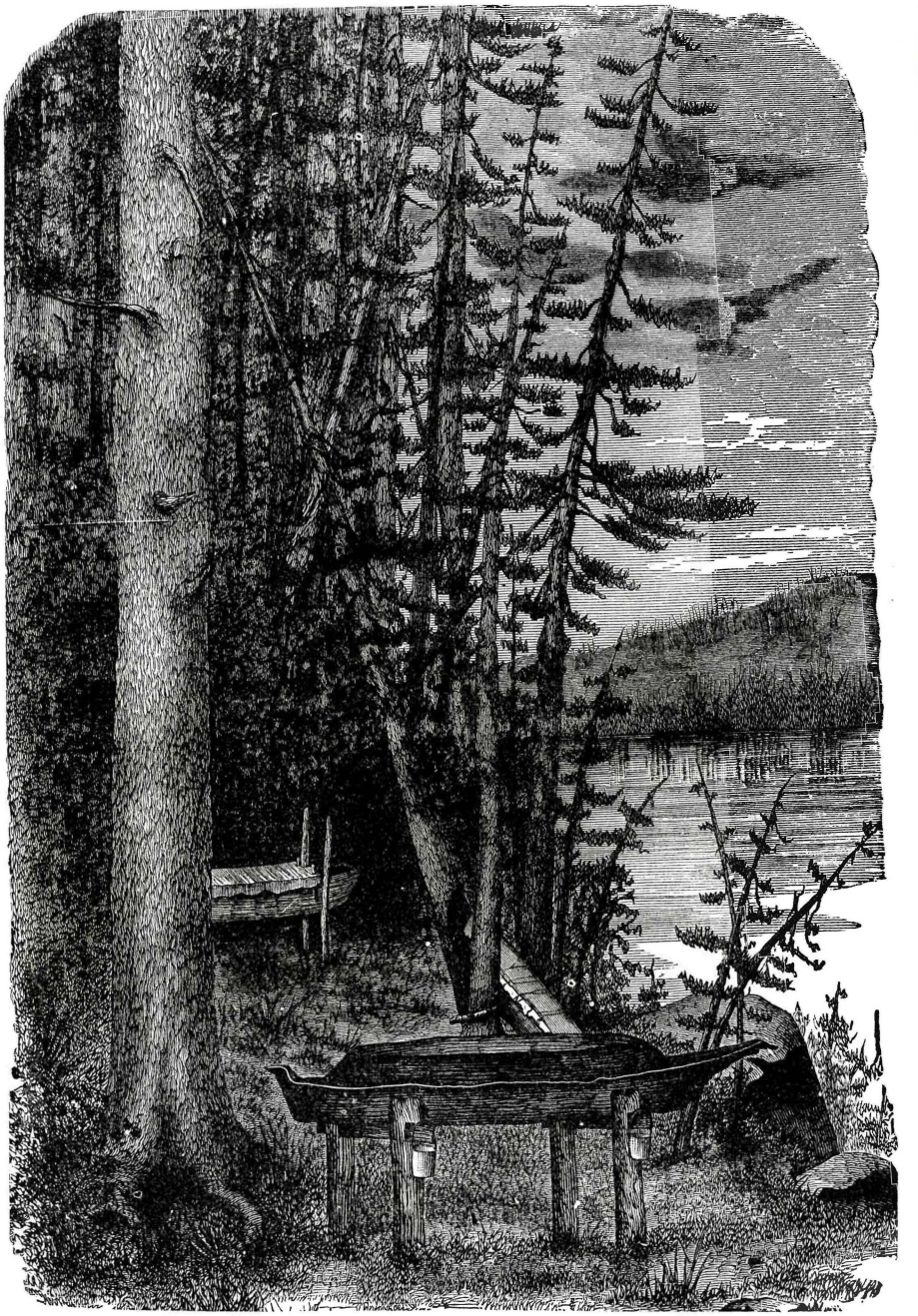
12th month. **DECEMBER, 1894.** 31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME. H. M.	SUN rises H. M.	SUN sets. H. M.	MOON'S SIGNS.	MOON RISES & SETS. H. M.
Saturday	1	Jos. Dunlap d. 1884	♀ south 9.51 ☋	11 49	7 19	4 41	♌	8 32
48. 1st Sunday in Advent.							**Day's length, 9 h. 22 m.**	
Sunday	2	John Ruysbroek	☽ in Apogee.	11 50	7 20	4 40	♌	9 19
Monday	3	John Walter d. 1818	♄ south 9.18	11 50	7 20	4 40	♌	10 12
Tuesday	4	G. v. Zuetphen	Regulus rises 11.16	11 50	7 21	4 39	♍	10 50
Wednesday	5	Nicolaus	**5.** 8.47 a. m. ♀ in ♍	11 51	7 21	4 39	♍	11 40
Thursday	6	W. Stegner b. 1832	☌ Ψ ☉	11 51	7 22	4 38	♎	morn.
Friday	7	C. Hammer b. 1809	♁ sets 12.50 ☊	11 52	7 23	4 37	♎	12 54
Saturday	8	Fr. Ad. Lampe	☌ ♁ ☽	11 52	7 24	4 36	♎	2 7
49. 2nd Sunday in Advent.							**Day's length, 9 h. 12 m.**	
Sunday	9	Benj. Schmolk	Algol south 9.45	11 53	7 24	4 36	♎	3 12
Monday	10	Paul Eber	☌ ☿ Scorpii.	11 53	7 25	4 35	♏	4 28
Tuesday	11	H. v. Zuetphen	7✳ south 7.22	11 53	7 25	4 35	♏	5 41
Wednesday	12	Christ. Glaus d. 1875	**12.** 2.18 p. m. ♌	11 54	7 26	4 34	♏	rises
Thursday	13	Berthold	☌ Ψ ☽	11 54	7 26	4 34	♐	5 24
Friday	14	Dioseurus	☌ ♃ ☽	11 55	7 26	4 34	♐	6 30
Saturday	15	Ignatius	☽ in Perigee.	11 56	7 27	4 33	♐	7 41
50. 3rd Sunday in Advent.							**Day's length, 9 h. 08 m.**	
Sunday	16	Ananias	Regulus rises 9.41	11 56	7 27	4 33	♑	8 48
Monday	17	M. Yauch d. 1885	Vega sets 9.36	11 56	7 27	4 33	♑	10 7
Tuesday	18	Seckendorf	☿ in ♍	11 56	7 27	4 33	♑	11 8
Wednesday	19	*Ember Day*	**19.** 5.48 a. m. ♍	11 57	7 27	4 33	♒	morn.
Thursday	20	A. Schaeffer	☌ ♄ ☽	11 57	7 27	4 33	♒	12 20
Friday	21	Thomas	☉ ent. ♑. Shortest day	11 58	7 28	4 32	♓	1 17
Saturday	22	Hugo McKeil	☍ ♃ ☉ [Winter begins	11 58	7 27	4 33	♓	2 14
51. 4th Sunday in Advent.							**Day's length, 9 h. 06 m.**	
Sunday	23	Anna du Bourg	☌ ♅ ☽	11 59	7 27	4 33	♓	3 20
Monday	24	Farnsworth d. 1883	♃ rises 7.20	12 0	7 27	4 33	♈	4 26
Tuesday	25	**Christmas**	☌ ☿ ☽	12 0	7 27	4 33	♈	5 34
Wednesday	26	Stephen	7✳ south 9.14 ☋	12 1	7 26	4 34	♉	6 47
Thursday	27	H. Krecker, Sr. d. 1888	**27.** 8.52 p. m.	12 1	7 26	4 34	♉	sets
Friday	28	Innocents	☿ in Aphelion.	12 2	7 26	4 34	♉	5 40
Saturday	29	David	Sirius rises 7.41	12 2	7 25	4 35	♊	6 48
52. Sunday after Christmas.							**Day's length, 9 h. 10 m.**	
Sunday	30	J. P. Leib b. 1802	☽ in Apogee.	12 3	7 25	4 35	♊	8 2
Monday	31	Sylvester	Altair south 10.4.	12 3	7 25	4 35	♋	9 14

Jupiter (♃) is in opposition with the Sun on the 22nd, and shines all night.

Weather Forecast.—1. dismal, 2. high winds, 3. very cold 4. snow, 5. heavy snow, 6. windy, rough, 7. moderating, 8. change, 9. unsettled, 10 damp day, 11. fair, 12. moist, 13. cloudy, 14. threatening, 15. soft, mild, 16. drizzly, 17. cloudy, 18. disagreeable, 19. cold day, 20. fine day, 21. rain, 22. stormy, 23. blustery, 24. change, 25. showery, 26. cloudy, 27. snow storms, 28. cold, 29. clouds, 30. rough day, 31. rain, sleet, snow.

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INDIAN GRAVE YARD,
PUGET SOUND, WASH.

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SUNDAY-SCHOOL CALENDAR.

STUDIES IN THE OLD TESTAMENT.

FIRST QUARTER.

Lesson I.—January 7.

The First Adam. Gen. 1 : 26-31 ; 2 : 1-3.
Memory verses, 26-28.

Golden Text.—So God created man in his own image. Gen. 1 : 27.

Topic.—In God's Image.

Daily Bible Readings.

M. —The First Adam. Gen. 1 : 26-31 ; 1-3.
Tu.—The Garden of Eden. Gen. 2 : 9-25.
W. —The Works of God. Psa. 8 : 1-9.
Th.—Creation by Christ. Col. 1 : 13-22.
F. —The Purpose of Creation. Rev. 4 : 1-11.
Sa. —The Providence of the Creator. Psa. 107 : 1-43.
Su. —The Word of God. John 1 : 1-18.

Lesson II.—January 14.

Adam's Sin and God's Grace. Gen. 3 ; 1-15.
Memory verses, 13-15.

Golden Text.—For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15 : 22.

Topic.—The Fall and the Promise.

Daily Bible Readings.

M. —Adam's Sin and God's Grace. Gen. 3 : 1-15.
Tu. —The Penalty for Sin. Gen. 3 : 17-24.
W. —The Result of Sin. Rom. 5 : 12-21.
Th.—The Plan of Salvation. Rom. 8 : 1-17.
F. —The Condition of Salvation. 1 John 1 : 1-2 ; 2.
Sa. —The Need of Forgiveness. Psa. 51 : 1-19.
Su. —The Blessedness of Forgiveness. Psa. 32 : 1-11.

Lesson III.—January 21.

Cain and Abel. Gen. 4 : 3-13.
Memory verses, 3-5.

Golden Text.—By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. 11 : 4.

Topic.—The First Murder.

Daily Bible Readings.

M. —Cain and Abel. Gen. 4 : 3-13.
Tu.—The Works of Cain. 1 John 3 : 8-17.
W. —The Faith of Abel. Heb. 11 : 1-16.
Th.—The Blood of Abel. Matt. 23 : 29-38.
F. —The Blood of Sprinkling. Heb. 12 : 18-29.
Sa. —Brotherly Love. 1 John 4 : 7-12.
Su. —My Brother's Keeper. Gal. 6 : 1-10.

Lesson IV.—January 28.

God's Covenant with Noah. Gen. 9 : 8-17.
Memory verses, 11-13.

Golden Text.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. 9 : 13.

Topic.—The First Covenant.

Daily Bible Readings.

M. —God's Covenant with Noah. Gen. 9 : 8-17.
Tu.—The Command to Noah. Gen. 6 : 5-22.
W. —The Deluge. Gen. 7 : 1-12.
Th.—The Offering of Noah. Gen. 8 : 1-22.
F. —The Tempest Stilled. Mark 4 : 30-41.
Sa. —The Refuge in Trouble. Psa. 46 : 1-11.
Su. —The Mercy of God. Psa. 54 : 4-17.

Lesson V.—February 4.

Beginning of the Hebrew Nation. Gen. 12 : 1-9.
Memory verses, 1-3.

Golden Text.—I will bless thee, and make thy name great ; and thou shalt be a blessing. Gen. 12 : 2.

Topic.—God's Call.

Daily Bible Readings.

M. —Beginning of the Hebrew Nation. Gen. 12 : 1-9.
Tu.—The Call of Moses. Ex. 3 : 1-18.
W. —The Call of Joshua. Josh. 1 : 1-9.
Th.—The Call of Gideon. Judg. 6 : 11-40.
F. —Called to Be Saints. 1 Cor. 1 : 1-9.
Sa. —Who Are Called. 1 Cor. 1 : 23-31.
Su.—Our Calling to Be Made Sure. 2 Pet. 1 : 5-11.

Lesson VI.—February 11.

God's Covenant with Abram. Gen. 17 : 1-9.
Memory verses, 7, 8.

Golden Text.—He believed in the Lord; and He counted it to him for righteousness. Gen. 15 : 6.

Topic.—God's Promises.

Daily Bible Readings.

M. —God's Covenant with Abram. Gen. 17 : 1-9.
Tu.—God's Covenant with Isaac. Gen. 26 : 17-25.
W. —God's Covenant with Jacob. Gen. 28 : 10-22.
Th.—God's Covenant with David. 2 Sam. 7 : 4-17.
F. —The Mediator of a Better Covenant. Heb. 8 : 6-13.
Sa. —The Covenant Remembered. Luke 1 : 67-79.
Su. —Reward for Keeping Covenant. Ex. 19 : 1-6.

Lesson VII.—February 18.

God's Judgment on Sodom. Gen. 18 : 22-.33
Memory verses, 23-26.

Golden Text.—Shall not the Judge of all the earth do right? Gen. 18 : 25.

Topic.—Intercession.

Daily Bible Readings.

M. —God's Judgment on Sodom. Gen. 18 : 22-33.
Tu.—Moses Pleading for Israel. Ex. 32 : 30-35.
W. —Samuel Pleading for Israel. 1 Sam. 7 : 1-9.
Th.—David Pleading for Israel. 2 Sam. 24 : 18-25.
F. —Job Pleading for His Friends. Job 42 : 7-13.
Sa. —Jesus Pleading for His Disciples. John 17 : 1-26.
Su.—The Spirit's Pleading. Rom. 8 : 15-28.

Lesson VIII.—February 25.

Trial of Abraham's Faith. Gen. 22 : 1-13.
Memory verses, 11-13.

Golden Text.—By faith Abraham, when he was tried, offered up Isaac. Heb. 11 ; 17.

Topic.—Consecration.

Daily Bible Readings.

M. —Trial of Abraham's Faith. Gen. 22 ; 1-13.
Tu.—The Triumph of Faith. Heb. 11 : 17-30.
W. —Faith Shown by Works. Jas. 2 ; 14-24.
Th.—Love Shown by Obedience. John 14 ; 12-24.
F. —The Obedience of Paul. Acts 20 17-32.
Sa.—An Overcoming Faith. Rev. 3 ; 1-13.
Su.—The Reward of Faith. John 12 : 20-36.

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Lesson IX.—March 4.

Selling the Birth-Right. Gen. 25 : 27-34.

Memory verses, 31-34.

Golden Text.—The life is more than meat, and the body is more than raiment. Luke 12 : 23.

Topic.—Thoughtless Conduct.

Daily Bible Readings.

M. —Selling the Birth-Right. Gen. 25 : 27-34.
Tu.—Jacob deceiving Isaac. Gen. 27 : 6-29.
W. —Esau Promised Dominion. Gen. 27 : 30-40.
Th.—Esau's Hatred of Jacob. Gen. 27 : 41-46.
F. —Paul's Reference to Esau. Heb. 12 : 14-29.
Sa. —The Rich Fool. Luke 12 : 13-21.
Su. —Disciples Not to Worry. Luke 12 : 22-36.

Lesson X.—March 11.

Jacob at Bethel. Gen. 28 ; 10-22.

Memory verses, 12-14.

Golden Text.—Behold, I am with thee, and will keep thee. Gen. 28 : 15.

Topic.—Meeting the Lord.

Daily Bible Readings.

M. —Jocob at Bethel. Gen. 28 : 10-22.
Tu.—God's Appearance to Eliphaz. Job 4 : 7-21.
W. —God's Appearance to Moses. Ex. 3 : 1-15.
Th.—God's Appearance to Samuel. 1 Sam. 3 : 1-21.
F. —God's Appearance to Elijah. 1 Kings 19 : 1-18.
Sa. —God's Appearance to Isaiah. Isa. 6 : 1-13.
Su. —God's Appearance to John. Rev. 4 : 1-11.

Lesson XI.—March 18.

Wine a Mocker Prov. 20 : 1-7.

Memory verses, 1-7.

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20 : 1.

Topic.—Total Abstinence.

Daily Bible Readings.

M. —Wine a Mocker. Prov. 20 : 1-7.
Tu.—Advantages of Total Abstinence. Dan. 1 : 8-17.
W. —A Drunken Revel. Dan. 5 : 1-6.
Th.—The Law of the Nazarites. Num. 6 : 1-8.
F. —Overcome with Wine. Isa. 28 : 1-18.
Sa. —Abstinence for the Sake of Others. 1 Cor. 8 : 1-13.
Su. —Timely Admonitions. Prov. 23 : 15-23.

Lesson XII.—March 25.

Review.

Golden Text.—I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living. Matt. 22 32.

Topic.—The Covenant-Keeping God.

The Resurrection of the Christ, (Easter Lesson), Mark 16 : 1-8.

Memory verses, 6-7.

Golden Text.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3 : 1.

Topic —The Living Christ.

Daily Bible Readings.

M. —The Resurrection of Christ. Mark 16 : 1-8.
Tu.—The News of the Resurrection. Luke 24 : 1-12.
W. —The Appearance to Mary. John 20 ; 1-18.
Th —The Walk to Emmaus. Luke 24 ; 13-35.
F. —The Rebuke to Thomas. John 20 : 19-31.
Sa. —The Charge to Peter. John 21 : 1-25.
Su. —Our Resurrection. 1 Cor. 15 : 42-58.

STUDIES IN THE OLD TESTAMENT.

SECOND QUARTER.

Lesson I.—April 1.

Jacob's Prevailing Prayer. Gen. 32 : 9-12, 24-30.

Memory verses, 28-30.

Golden Text.—I will not let Thee go, except Thou bless me. Gen. 32 : 26.

Topic.—Power from God.

Daily Bible Readings.

M. —Jacob's Prevailing Prayer. Gen. 32 : 9-12, 24-30.
Tu.—Moses' Prayer Answered. Ex. 33 ; 7-23.
W. —Gideon's Prayer Answered. Judges 6 : 24-40.
Th.—Hezekiah's Prayer Answered. 2 Kings 20 : 1-11.
F. —Daniel's Prayer Answered. Dan. 9 : 15-27.
Sa. —Peter's Prayer Answered. Acts 9 : 32-43.
Su.—Cornelius' Prayer Answered. Acts 10 : 1-22.

Lesson II.—April 8.

Discord in Jacob's Family. Gen. 37 : 1-11.

Memory verses, 3, 4.

Golden Text.—See that ye fall not out by the way. Gen. 45 : 24.

Topic.—The Sin of Envy.

Daily Bible Readings.

M. —Discord in Jacob's Family. Gen. 37 : 1-11.
Tu.—Joseph's Envious Brethren. Gen. 37 : 12-22.
W. —David's Envious Lord. 1 Sam. 18 : 5-11.
Th.—Christ's Envious Foes. Matt. 27 : 1-18.
F. —The Folly of Envy. James 3 : 11-18.
Sa. —The Cure of Envy. 1 Cor. 13 : 1-13.
Su.—The Purpose of God. Acts 7 : 1-16.

Lesson III.—April 15.

Joseph Sold into Egypt. Gen. 37 ; 23-36.

Memory verses, 26-28.

Golden Text.—Ye thought evil against me; but God meant it unto good. Gen. 50 : 20.

Topic.—The Innocent Sufferer.

Daily Bible Readings.

M. —Joseph Sold into Egypt. Gen. 37 : 23-36.
Tu.—The Prayer of the Troubled. Psa. 69 : 1-17.
W. —The Song of the Believer. Psa. 37 : 1-23.
Th.—The Sufferings of Christ. John 19 : 12-24.
F. —Joseph in Prison. Gen. 39 . 21-23 ; 40 : 1-4.
Sa. —The Chief Butler's Dream. Gen 40 : 1-23.
Su.—Pharaoh's Two Dreams. Gen. 41 : 1-36.

Lesson IV.—April 22.

Joseph Ruler in Egypt. Gen. 41 : 38-48.

Memory verses, 38-40.

Golden Text.—Them that honor me I will honor. 1 Sam. 2 : 30.

Topic.—The Wise Ruler.

Daily Bible Readings.

M. —Joseph Ruler in Egypt. Gen. 41 : 38-48.
Tu.—The Visit to Egypt. Gen. 42 : 3-20.
W. —Daniel in Babylon. Dan. 1 : 1-21.
Th.—Daniel Exalted. Dan. 2 : 38-48.
F. —The Value of Wisdom. Prov. 3 : 1-26.
Sa.—The Source of Wisdom. 1 Kings 3 : 5-14.
Su.—The Lord Delivereth the Righteous. Psa. 34 : 1-22.

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Lesson V.—April 29.

Joseph Forgiving His Brethren. Gen. 45:1-15.
Memory verses, 3-5.

Golden Text.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Luke 17:3.

Topic.—The Generous Brother.

Daily Bible Readings.

M. —Joseph Forgiving His Brethren. Gen. 45:1-15.
Tu.—The Second Journey. Gen. 43:1-17.
W. —The Dinner with Joseph. Gen. 43 18-34.
Th.—The Cup Found. Gen. 44:1-13.
F. —The Prayer of Judah. Gen. 44:14-29.
Sa. —How to Overcome. Rom. 12:9-21.
Su.—The Strength of the Righteous. Psa. 62:1-12.

Lesson VI.—May 6.

Joseph's Last Days. Gen. 50:14-26.
Memory verses, 24-26.

Golden Text.—The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

Topic.—A Prince's Faith.

Daily Bible Readings.

M. —Joseph's Last Day. Gen. 50:14-26.
Tu.—The Departure from Egypt. Ex. 13:17-22.
W. —The Burial of Joseph. Josh. 24:25-33.
Th.—Joseph' Dying Faith. Heb. 11:13-22.
F. —Forgiveness of Injuries. Matt. 5:38-48.
Sa. —Overcoming Evil Rom. 12:14-21.
Su. —The Example of Forgiveness. 1 Peter 3:8-18.

Lesson VII.—May 13.

Israel in Egypt. Ex. 1:1-14.
Memory verses, 8-10.

Golden Text.—Our help is in the name of the Lord. Psa. 124:8.

Topic.—The House of Bondage.

Daily Bible Readings.

M. —Israel in Egypt. Ex. 1:6-14.
Tu.—Praise for Deliverance. Deut. 26:1-11.
W. —Freedom through Christ. Rom. 8:1-14.
Th.—One Redeemed Sinner. Luke 8:26-39.
F. —The Year of Jubilee. Lev 25:39-46.
Sa. —The Hatefulness of Sin. Rom. 7:7-25.
Su.—The Blessedness of Freedom. Psa. 1:1-6.

Lesson VIII.—May 20.

The Childhood of Moses. Ex. 2:1-10.
Memory verses, 8-10.

Golden Text.—I will deliver him, and honor him. Psa. 91:15.

Topic.—God's Protecting Care.

Daily Bible Readings.

M. —The Childhood of Moses. Ex. 2:1-10.
Tu.—The Childhood of Samuel. 1 Sam. 1:20-28.
W. —The Childhood of John. Luke 1:57-80.
Th.—The Childhood of Timothy. 2 Tim. 1:1-10.
F. —The Childhood of Jesus. Luke 2:21-52.
Sa. —Jesus and the Young. Matt. 19:16-26.
Su. —Early Piety. Eccl. 12:1-14.

Lesson IX.—May 27.

Moses Sent as a Deliverer. Ex. 3:10-20.
Memory verses, 10-12.

Golden Text.—Fear thou not; for I am with thee. Isa. 41:10.

Topic.—The Call to Duty.

Daily Bible Readings.

M. —Moses Sent as a Deliverer. Ex. 3:10-20.
Tu.—Israel at Horeb. Ex. 19:1-9.
W. —God's Compassion for His People. Psa 77:1-20
Th.—The Presence of God. Ex. 33:7-23.
F. —God's Call to Isaiah. Isa. 6:1-13.
Sa.—God's Call to Paul. Acts 9:1-20.
Su.—The Memorial Song. Psa. 136:1-26.

Lesson X.—June 3.

The Passover Instituted. Ex. 12:1-14.
Memory verses, 13, 14.

Golden Text.—Christ our Passover is sacrificed for us. 1 Cor. 5:7.

Topic.—Christ our Passover.

Daily Bible Readings.

M. —The Passover Instituted. Ex. 12:1-4.
Tu.—The Law of the Passover. Ex. 12:15-28.
W. —The Angel of Death. Ex. 12:29-39.
Th.—Ezra's Passover. Ezra 6:16-22.
F. —Josiah's Passover. 2 Chron. 35:1-19.
Sa. —Our Lord's Passover. Matt. 26:17-35.
Su.—Christ our Passover. 1 Cor. 11:23-34.

Lesson XI.—June 10.

Passage of the Red Sea. Ex. 14:19-29.
Memory verses, 27-29.

Golden Text.—By faith they passed through the Red Sea. Heb. 11:29.

Topic.—Going Forward.

Daily Bible Readings.

M. —Passage of the Red Sea. Ex. 14:19-29.
Tu.—The Pursuit to the Sea. Ex. 14:10-18.
W. —The Song of Moses. Ex. 15:1-29.
Th.—The Psalm of Deliverance. Psa 77:1-20.
F. —Through Jordan (dry-shod.) Josh. 3 7-17.
Sa. —The Mercies of the Lord. Psa 104:23-35.
Su —The Help of the Lord. Psa. 124:1-8.

Lesson XII —June 17.

The Anointed King. Psa. 2:1-12.
Memory verses, 10-12.

Golden Text.—Ask of Me, and I shall give thee the heathen for thine inheritance. Psa. 2:8.

Topic.—The World for Christ.

Daily Bible Readings.

M. —The Anointed King. Psa. 2:1-2.
Tu.—The King's Throne. Psa. 45:6-17.
W. —The King's Enemies. Psa 11:1-7.
Th.—The Ancient of Days. Dan. 7:9-28.
F. —The Wealth of the King. Psa. 89:6-24.
Sa. —The King's Prayer for His Subjects. John 17:1-26.
Su. —The Immovable Kingdom. Heb. 12:22-29.

Lesson XIII.

Review.

Golden Text.—The Lord's portion is His people. Deut. 32:9.

Topic.—God's Faithfulness.

Daily Bible Readings.

M. —Jacob's Prevailing Prayer. Gen. 32:9-12, 24-30.
Discord in Jacob's Family. Gen. 37:1-11.
Tu.—Joseph Sold into Egypt. Gen. 37:23-36.
Joseph Ruler in Egypt. Gen. 41:38-48.
W. —Joseph Forgiving His Brethren. Gen. 45:1-15.
Joseph's Last Days. Gen. 50:14-26.
Th.—Israel in Egypt. Ex. 1:1-14.
The Childhood of Moses. Ex. 2:1-10.
F. —Moses Sent as a Deliverer. Ex. 3:10-20.
The Passover Instituted. Ex. 12:1-14.
Sa. —Passage of the Red Sea Ex. 14:19-29.
Su. —The Anointed King. Psa. 2:1-12.

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STUDIES IN THE GOSPELS.

THIRD QUARTER.

Lesson I.—July 1.

The Birth of Jesus. Luke 2 : 1-16.
Memory verses, 10-14.

Golden Text.—Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Luke 2 : 11.

Topic.—Joyful Tidings.

Daily Bible Readings.

M. —The Birth of Jesus. Luke 2 : 1-16.
Tu.—The Divinity of Jesus Christ. Heb. 1 : 1-14.
W. —The Promise to Mary. Luke 1 : 26-38.
Th.—The Prophecy of Moses. Deut. 18 : 15-22.
F. —The Prophecy of David. Psa. 2 : 1-12.
Sa. —The Prophecy of Zechariah. Zech. 3 : 1-10.
Su. —Nicodemus and Christ. John 3 : 1-21.

Lesson II.—July 8.

Presentation in the Temple. Luke 2 : 25-38.
Memory verses, 27-32.

Golden Text.—A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2 : 32.

Topic.—The Great Consolation.

Daily Bible Readings.

M. —Presentation in the Temple. Luke 2 : 25-38.
Tu.—The Dedication of the Temple. 1 Kings 8 : 5-21.
W. —The Prophetic Name. Isa. 9 : 1-7.
Th.—The Light to the Gentiles. Isa. 49 : 1-18.
F. —The People of God. Rom. 9 : 20-33.
Sa. —Devout Longings. Psa. 84 : 1-12.
Su.—Judgment to the Gentiles. Isa. 42 : 1-12.

Lesson III.—July 15.

Visit of the Wise Men. Matt. 2 : 1-12.
Memory verses, 9-11.

Golden Text.—They saw the young child with Mary, His mother, and fell down, and worshipped Him. Matt. 2 : 11.

Topic.—The New-Born King.

Daily Bible Readings.

M. —Visit of the Wise Men. Matt. 2 : 1-12.
Tu.—The First Promise of a Saviour. Gen. 3 : 9-15.
W. —Family from which He was to Come. Gen. 26 : 1-15.
Th.—Time of His Appearing. Dan. 9 : 20-27.
F. —Place of Birth. Mic. 5 : 1-3.
Sa. —The Star of Prophecy. Num. 24 : 1-18.
Su. —Anna's Joy. Luke 2 : 36-40.

Lesson IV.—July 22.

Flight into Egypt. Matt. 2 : 13-23.
Memory verses, 13-15.

Golden Text.—The Lord shall preserve thy going out and coming in. Psa. 121 : 8.

Topic.—Divine Protection.

Daily Bible Readings.

M. —Flight into Egypt. Matt. 2 : 13-23.
Tu.—Called out of Egypt. Hosea. 11 : 1-12.
W. —God's Regard for Israel. Jer. 31 : 10-17.
Th.—Prophecy concerning Christ. Isa. 53 : 1-7.
F. —The Angel of Deliverance. Acts 12 : 1-17.
Sa. —The Psalm of Deliverance. Psa. 116 : 1-19.
Su.—The Triumph of God's People. Rom. 8 : 31-38.

Lesson V.—July 29.

The Youth of Jesus. Luke 2 : 40-52.
Memory verses, 46-49.

Golden Text.—And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2 : 52.

Topic.—The Model Youth.

Daily Bible Readings.

M. —The Youth of Jesus. Luke 2 : 40-52.
Tu.—The Early Life of Isaac. Gen. 22 : 1-19.
W. —The Early Life of Joseph. Gen. 37 : 12-36.
Th.—The Early Life of Moses. Ex. 2 : 1-15.
F. —The Early Life of Samuel. 1 Sam. 3 : 1-21.
Sa. —The Child in the Midst. Matt. 18 : 1-14.
Su. —Christian Childhood. Luke 18 : 15-17.

Lesson VI.—August 6.

The Baptism of Jesus. Mark 1 : 1-11.
Memory verses, 9-11.

Golden Text.—Thou art my beloved Son, in whom I am well pleased. Mark 1 : 11.

Topic.—Christ's Way Prepared.

Daily Bible Readings.

M. —The Baptism of Jesus. Mark 1 : 1-11.
Tu.—The Messenger Sent. Mal. 3 : 1-10.
W. —The Word Made Flesh. John 1 : 1-14.
Th.—The Testimony of John. John 1 : 19-34.
F. —Good Tidings to the Meek. Isa. 61 : 1-7.
Sa. —Blessings of Christ's Kingdom. Isa. 55 : 1-13.
Su. —Christ Sent by the Father. Heb. 1 : 1-9.

Lesson VII.—August 12.

Temptation of Jesus. Matt. 4 : 1-11.
Memory verses, 1-4.

Golden Text.—In all points tempted like as we are, yet without sin. Heb. 4 : 15.

Topic.—Temptation without Sin.

Daily Bible Readings.

M. —Temptation of Jesus. Matt. 4 : 1-11.
Tu.—Temptation Common to Man. 1 Cor. 10 : 1-13.
W. —Cause of Temptation. James 1 : 1-17.
Th.—Temptation Remitted. 1 Peter 1 : 3-9.
F. —Christ Tempted as We Are. Heb. 4 : 11-16.
Sa. —Christ Able to Succor the Tempted. Heb. 2 : 14-18.
Su.—Christ Able to Keep Us from Temptation. Rev. 3 : 1-10.

Lesson VIII.—August 19.

First Disciples of Jesus. John 1 : 35-49.
Memory verses, 40-42.

Golden Text.—We have found the Messias, which is, being interpreted, the Christ. John 1 : 41.

Topic.—Following Jesus.

Daily Bible Readings.

M. —First Disciples of Jesus. John 1 : 35-49.
Tu.—Christ's Early Ministry. Matt. 4 : 12-25.
W. —The Promised Prophet. Deut. 18 : 15-22.
Th.—Interviewing the Disciples. Matt. 16 : 13-28.
F. —The Gracious Invitation. John 7 : 37-53.
Sa. —Walking on the Sea. Matt. 14 : 22-33.
Su. —Infallible Proofs. Acts 1 : 1-26.

Lesson IX.—August 26.

First Miracle of Jesus. John 2 : 1-11.
Memory verses, 1-5.

Golden Text.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory. John 2 : 11.

Topic.—The Beginning of Wonders.

Daily Bible Readings.

M. —First Miracle of Jesus. John 2 : 1-11.
Tu.—The Miracles of Moses. Ex. 4 : 1-17.
W. —Miracle Wrought by Elijah. 1 Kings 17 : 17-24.
Th.—The Wedding Garment. Matt. 22 : 1-14.
F. —Reproving His Brethren. John 7 : 1-13.
Sa. —His Return to Cana. John 4 : 43-54.
Su. —The Marriage of the Lamb. Rev. 19 : 1-21.

Lesson X.—September 2.

Jesus Cleansing the Temple. John 2 : 13-25.
Memory verses, 13-16.

Golden Text.—Make not My Father's house an house of merchandise. John 2 : 16.

Topic.—Desecrating God's House.

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Daily Bible Readings.

M. —Jesus Cleansing the Temple. John 2 : 13-25.
Tu.—The Passover Instituted. Ex. 12 : 3-17.
W —Christ's Entry into Jerusalem. Mark 11 : 1-11.
Th.—Zeal of God's House. Psa. 69 : 1-18.
F. —Christ Reviled. Matt. 27 . 39-49.
Sa. —God's Temples. 1 Cor. 3 : 11-23.
Su. —Remembering Christ's Words. Luke 24 : 1-12.

Lesson XI.—September 9.

Jesus and Nicodemus. John 3 : 1-16.
Memory verses, 1-3.

Golden Text.—God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3 : 16.

Topic.—The New Birth.

Daily Bible Readings.

M. —Jesus and Nicodemus. John 3 : 1-16.
Tu.—The New Birth. Matt. 19 : 16-30.
W. —Reconciled by His Blood. Rom. 5 : 1-21.
Th.—Power of Christ's Resurrection. 1 Peter 1 1-25.
F. —Faith Required. Rom. 10 : 1-21.
Sa. —Manifestation of God's Love. 1 John 4 1-21.
Su. —The Victory over Death. 1 Cor. 15 . 45-58.

Lesson XII.—September 16.

Jesus at Jacob's Well. John 4 . 9-26.
Memory verses, 11-14.

Golden Text.—Whosoever drinketh of the water that I shall give him shall never thirst. John 4 : 14.

Topic.—True Worship.

Daily Bible Readings.

M. —Jesus at Jacob's Well. John 4 : 9-26.
Tu.—Passing through Samaria. Luke 9 : 51-62.
W. —Well in the Field. Gen. 29 : 1-14.
Th.—The Rock in Horeb. Ex. 17 : 1-7.
F. —Joyful Drawing of Water. Isa. 12 : 1-6.
Sa. —How to Worship God. Heb. 4 : 1-16.
Su. —True Spirit of Worship. Psa. 95 : 1-11.

Lesson XIII.—September 23.

Daniel's Abstinence. Dan. 1 : 8-20.
Memory verses, 8, 9.

Golden Text.—Daniel purposed in his heart that he would not defile himself. Dan. 1 : 8.

Topic.—A Noble Purpose.

Daily Bible Readings.

M. —Daniel's Abstinence. Dan. 1 . 8-20.
Tu.—Daniel Taken to Babylon. Dan. 1 : 1-8.
W. —The Body to Be Pure. 1 Cor. 6 : 12-20.
Th.—Understanding in Dreams. Dan. 2 : 35-45.
F. —Blessings for Obedience. Deut. 28 : 1-9.
Sa. —Solomon's Testimony. Prov. 3 : 1-10.
Su. —God's Care for His People. Deut. 8 : 1-11.

Lesson XIV.—September 30.

Review.

Golden Text.—The Kingdom of God is at hand; repent ye, and believe the Gospel. Mark 1 . 15.

Topic.—No Forgiveness without Repentance.

Daily Bible Readings.

M. —The Birth of Jesus. Luke 2 : 1-16.
Presentation in the Temple. Luke 2 : 25-38.
Tu.—Visit of the Wise Men. Matt. 2 : 1-12.
Flight into Egypt. Matt. 2 . 13-23.
W. —The Youth of Jesus. Luke 2 : 40-52.
The Baptism of Jesus. Mark 1 : 1-11.
Th.—Temptation of Jesus. Matt. 4 : 1-11.
First Disciples of Jesus. John 1 : 35-49.
F. —First Miracle of Jesus. John 2 . 1-11.
Jesus Cleansing the Temple. John 2 . 13-25.
Sa. —Jesus and Nicodemus. John 3 : 1-16.
Jesus at Jacob's Well. John 4 . 9-26.
Su. —Daniel's Abstinence. Dan. 1 . 8-20.

STUDIES IN THE GOSPELS.

FOURTH QUARTER.

Lesson I.—October 7.

Jesus at Nazareth. Luke 4 : 16-30.
Memory verses, 16-19.

Golden Text.—See that ye refuse not Him that speaketh. Heb. 12 . 25.

Topic.—The People Prejudiced.

Daily Bible Readings.

M. —Jesus at Nazareth. Luke 4 : 16-30.
Tu.—The Text of the Discourse. Isa. 61 : 1-3.
W. —The Acceptable Year. Lev. 25 : 8-13.
Th.—Scripture Testimony. John 5 : 32-39.
F. —Second Visit to Nazareth. Mark 6 : 1-6.
Sa.—Misunderstood of Men. John 6 : 37-44.
Su.—Wonderful Words. John 7 : 37-40.

Lesson II.—October 14.

The Draught of Fishes. Luke 5 : 1-11,
Memory verses, 4-6.

Golden Text.—Come ye after Me, and I will make you to become fishers of men. Mark 1 : 17.

Topic.—Forsaking All.

Daily Bible Readings.

M. —The Draught of Fishes. Luk. 5 : 1-11.
Tu.—Bread and Fishes multiplied. Matt. 14 : 15-21.
W. —Another Draught of Fishes. John 21 : 1-11.
Th.—Christ's Power over the Sea. Mark 4 : 35-41.
F. —Leaving All for Christ. Mark 1 : 16-20.
Sa. —Denying Self for Christ. Mark 8 : 34-38.
Su. —Reward of Self-Denial. Matt. 19 : 27-30.

Lesson III.—October 21.

A Sabbath in Capernaum. Mark 1 : 21-34.
Memory verses, 27, 28.

Golden Text.—He taught them as one having authority, and not as the scribes. Mark 1 : 22.

Topic.—Christ Healing the People.

Daily Bible Readings.

M. —A Sabbath in Capernaum. Mark 1 : 21-34.
Tu.—Prophecy Fulfilled. Luke 4 : 14-21.
W. —Doing Good on the Sabbath. Luke 13 : 10-17.
Th.—Cure of the Demoniac. Luke 8 : 26-36.
F. —Jesus Teaching in the Temple. John 7 : 14-31.
Sa. —The Father's Testimony. John 5 : 19-32.
Su.—Jesus Our Example. Rom. 15 : 1-13.

Lesson IV.—October 28.

A Paralytic Healed. Mark 2 : 1-12.
Memory verses, 9-12.

Golden Text.—The Son of Man hath power on earth to forgive sins. Mark 2 : 10.

Topic.—Jesus Can Forgive Sin.

Daily Bible Readings.

M. —A Paralytic Healed. Mark 2 : 1-12.
Tu.—Seeking the Lost. Luke 15 : 1-10.
W. —Rejoicing in God's Mercy. Psa. 103 : 1-22.
Th.—Forgiveness at Jesus' Feet. Luke 7 : 36-50.
F. —Forgiveness with the Lord. Psa. 130 : 1-8.
Sa. —Forgiveness Sought. Psa. 51 : 1-19.
Su. —Jesus Healing on the Sabbath. John 5 . 1-16.

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Lesson V.—November 4.

Jesus Lord of the Sabbath. Mark 2 : 23-28 ; 3 : 1-5.

Memory verses, 3-5.

Golden Text.—The Son of man is Lord also of the Sabbath. Mark 2 : 28.

Topic.—The Sabbath was made for man.

Daily Bible Readings.

M. —Jesus Lord of the Sabbath. Mark 2 : 23-28 ; 3 : 1-5.
Tu.—Sabbath Reforms. Neh. 13 : 5-22.
W. —The Moral Law. Ex. 20 : 1-17.
Th.—Sabbath Desecration. Jer. 17 : 20-27.
F. —Fasting and Sabbath Keeping. Isa. 58 : 1-14.
Sa. —Vain Oblation. Isa. 1 : 11-20.
Su. —Delight in God's Ordinances. Psa. 84 : 1-12.

Lesson VI.—November 11.

The Twelve Chosen. Mark 3 : 6-19.

Memory verses, 13-15.

Golden Text.—I have chosen you, and ordained you, that you should go and bring forth fruit. John 15 : 16.

Topic.—Christ Gathers Disciples.

Daily Bible Readings.

M. —The Twelve Chosen. Mark 3 : 6-19.
Tu.—Chosen of Christ. Joh 15 : 10-17.
W. —Chosen to be Holy. Eph. 1 : 1-14.
Th.—Chosen to be a Witness. Acts 26 : 12-22.
F. —The Blessings of Disciples. Matt. 5 : 1-16.
Sa. —Single Service. Matt. 6 : 24-34.
Su.—Hearing and Doing. Matt. 7 : 21-29.

Lesson VII.—November 18.

The Sermon on the Mount. Luke 6 : 20-31.

Memory verses, 27-31.

Golden Text.—As ye would that men should do to you, do ye also to them likewise. Luke 6 : 31

Topic.—Christ's Law of Love.

Daily Bible Readings.

M. —The Sermon on the Monnt. Luke 6 : 20-31.
Tu.—Old Testament Teaching. Ex. 23 : 1-9.
W. —Consideration for Enemies. Prov. 24 : 8-18.
Th.—" Coals of Fire." Prov. 25 : 14-22.
F. —Love to God and His Children. 1 John 5 : 1-21.
Sa. —The Great Example of Love. John 15 : 9-15.
Su. —Excellence of Love. 1 Cor. 13 : 1-13.

Lesson VIII.—November 25.

Opposition to Christ. Mark 3 : 22-35.

Memory verses, 23-26.

Golden Text.—He came unto His own, and His own received Him not. John 1 : 11.

Topic.—Christ's Foes and Friends.

Daily Bible Readings.

M. —Opposition to Christ. Mark 3 : 22-35.
Tu.—With Christ or against Him. Matt. 12 ; 22-37.
W. —Hatred without Cause. John 15 : 18-27.
Th.—Counsel Against the Lord, Psa. 2 : 1-12.
F. —Sin unto Death. Luke 12 : 1-10.
Sa. —No more Sacrifice for Sin. Heb. 10 : 26-31.
Su.—Obedience the Proof of Love. John 14 : 15-27.

Lesson IX.—December 2.

Christ's Testimony to John. Luke 7 : 24-35.

Memory verses, 27, 28.

Golden Text.—Behold, I send My messenger before thy Face. Luke 7 : 27.

Topic.—A good Testimony.

Daily Bible Readings.

M. —Christ's Testimony to John. Luke 7 . 24-35.
Tu.—The Messenger of Christ. Mal. 3 : 1-6.
W. —John Preaching in the Wilderness. Matt. 3 : 1-12.
Th.—The Questions of the Publicans and Soldiers. Luke 3 : 12- 2.
F. —The Office of John. Mark 1 : 1-15.
Sa. —John Sendeth his Disciples to Christ. Matt. 11 . 2-19.
Su. —The Death of John. Matt. 14 : 3-12.

Lesson X.—December 9.

Christ Teaching by Parables. Luke 8 : 4-15.

Memory verses, 11-15.

Golden Text.—The seed is the word of God. Luke 8 : 11.

Topic.—The Precious Word of God.

Daily Bible Readings.

M. —Christ Teaching by Parables. Luke 8 : 4-15.
Tu.—Wayside Hearers. Acts 24 : 22-27.
W. —Stony Places. John 6 : 59-66.
Th.—Among Thorns. Mark 10 : 17-22.
F. —Good Ground. Acts 2 : 37-47.
Sa. —Bearing Fruit. John 15 : 1-8.
Su. —Abundant Fruit. John 4 : 31-42.

Lesson XI.—December 16.

The Twelve Sent Forth. Matt. 10 : 5-16.

Memory verses, 7-10.

Golden Text.—As ye go, preach, saying, the kingdom of heaven is at hand. Matt. 10 : 7.

Topic.—The Divine Commission.

Daily Bible Readings.

M. —The Twelve Sent Forth. Matt. 10 : 5-16.
Tu.—The Lame Man Healed. Acts 3 : 1-13.
W. —Miracles Wrought by Stephen. Acts 6 : 8-15.
Th.—Philip at Samaria. Acts 8 : 5-13.
F. —Paul and Elymas. Acts 13 : 1-13.
Sa.—Paul Restores an Impotent Man. Acts 14 : 8-17.
Su.—Reason for Rejoicing. Luke 10 : 17-25.

Lesson XII.—December 23.

The Prince of Peace. (Christmas Lesson.) Isa. 9 : 2-7.

Memory verses, 6-7.

Golden Text.—Of the increase of His government and peace there shall be no end. Isa. 9 : ..

Topic.—God Manifest in the Flesh.

Daily Bible Readings.

M. —The Prince of Peace. Isa. 9 : 2-7.
Tu.—The Birth of Christ. Matt. 1 : 18-25.
W. —Appearing of the great God. Tit. 2 : 11-15.
Th.—Christ our Peace. Eph. 2 ; 12-22.
F. —The Everlasting Kingdom. Dan. 2 : 31-45.
Sa. —Promise of Peace. John 14 : 25-31.
Su. —Exhortation to Peace. Col. 3 : 12-25.

Lesson XIII.—December 30.

Review.

Golden Text.—Jesus Christ the same yesterday, and to-day and forever. Heb. 13 : 8.

Topic.—The Unchangeable Saviour.

Daily Bible Readings.

M. —Jesus at Nazareth. Luke 4 - 16-30.
The Draught of Fishes. Luke 5 : 1-11.
Tu.—A Sabbath in Capernaum: Mark 1 : 21-34.
A Paralytic Healed. Mark 2 : 1-12.
W. —Jesus Lord of the Sabbath. Mark 2 : 23-28; 3 : 1-5.
The Twelve Chosen. Mark 3 : 6-19.
Th.—The Sermon on the Mount. Luke 6 : 20-31.
Opposition to Christ. Mark 3 : 22-35.
F. —Christ's Testimony to John. Luke 7 : 24-35.
Christ Teaching by Parables. Luke 8 : 4-15.
Sa. —The Twelve Sent Forth. Matt. 10 : 5-16.
Su. —The Prince of Peace. Isa. 9 : 2-7.

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Worth Knowing.

Naturalization Laws of the United States.

DECLARATION OF INTENTION.—An alien seeking naturalization as a citizen of the United States must declare on oath before a Circuit or District Court of the United States, or a District or Supreme Court of the territories, or a court of record of any of the States having common law jurisdiction and a seal and clerk, at least two years before his admission that it is, bonafide, his intention to become a citizen of the United States and to renounce forever all allegiance and fidelity to any foreign State or ruler, and particularly to the one of which he may be at the time a citizen or subject.

OATH ON APPLICATION FOR ADMISSION.—At the time of his application for admission he must also declare on his oath, before some one of the courts above specified, "that he will support the Constitution of the United States, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince and potentate, State or sovereign, and particularly by name to the prince, potentate, State or sovereign of which he was before a citizen or subject."

CONDITIONS OF CITIZENSHIP.—It must appear to the satisfaction of the court to which the alien has applied for final admission, that he has resided continuously within the United States for at least five years, and in the State or territory where the court is held at least one year, and that, during that time, "he has behaved as a man of good moral character, attached to the principles of the constitution of the United States, and well disposed to the good order and happiness of the same."

TITLES OF NOBILITY.—If the applicant bears any hereditary title or belongs to any order of nobility, he must make an express renunciation at the time of his application.

SOLDIERS.—Any alien, twenty-one years old and upward, who has been honorably discharged from the armies of the United States, may become a citizen on his petition, without any previous declaration of intention, provided he has resided in the United States, at least one year previous to his application and is of good moral character.

MINORS.—Any alien under the age of twenty-one, who has resided in the United States three years next preceding his twenty-first birthday and has continued to reside therein up to the time he makes application to be admitted as a citizen, may, after he arrives at the age of twenty-one, and after he has resided five years within the United States, including the three years of his minority, be admitted as a citizen; but he must make a declaration on oath and prove to the satisfaction of the court that for the two years next preceding, it had been his bonafide intention to become a citizen.

CHILDREN OF NATURALIZED CITIZENS.—The children of persons who have been duly naturalized, being under twenty-one at the time of the naturalization of their parents, shall, if dwelling in the United States, be considered as citizens.

CITIZENS' CHILDREN BORN ABROAD.—The children of persons who now are or have been citizens of the United States are considered as citizens, though they may be born out of the limits and jurisdiction of the United States.

CHINESE.—The naturalization of Chinamen is prohibited by Section 14, Chapter 126, Laws of 1882.

PROTECTION OF NATURALIZED CITIZENS.—Section 2,000 of the Revised Statutes of the United States expressly declares that "all naturalized citizens of the United States, while in foreign countries, are entitled to and shall receive from this government the same protection of person and property that is accorded to native-born citizens."

THE RIGHT OF SUFFRAGE.—The right to vote is conferred by the State; naturalization by the United States In several States, aliens, who have declared their intentions, enjoy the right to vote equally with naturalized or native-born citizens. But the Federal naturalization laws apply to the whole Union alike, and no alien may be naturalized until after five years' residence, except an honorably discharged soldier or a person whose parents have been naturalized while he was under twenty-one years of age, as above recited. Even after five years' residence and due naturalization, he is not entitled to vote unless the laws of the State confer the privilege upon him.

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Pension Office Procedure.

PENSION LEGISLATION.—Our present pension system has been built up between 1862 and 1890. In that time sixteen acts have been passed, fifteen of which may be classified as an extension of the original pension law to fit the necessities of the Union veterans. The sixteenth is the great dependent pension law. Most of the pensions range between $2 and $30 a month for privates, though $72 a month is granted to those who have lost both feet, both hands and both eyes. The pension for widows is $12 a month.

METHOD OE APPLICATION.—The first step toward securing a pension under the law of June 27, 1890, generally known as the dependent pension law, is to apply to the Commissioner of Pensions, setting forth the military or naval service of the applicant and the nature and character of his disabilities. The applicant must also be identified by two witnesses. When the application is filed in the Pension Office, he is informed of the fact and is then ordered to go before a Pension Board of Surgeons for physical examination. If a disability is found sufficient to entitle him to a pension, he gets one on the report of the Board, or on the report of the Board his application is rejected. Widows are required to make application in the same form. With the application they must furnish proof of marriage to the soldier or sailor by a verified transcript from the church or other public record, if one exists. or by affidavits of the clergyman or magistrate who performed the ceremony, or by affidavits of two witnesses of the marriage, or by the record of the baptism of children. There must be evidence of witnesses that the widow has not married since her husband's death and that she depends on her daily labor for support. If she or har husband had been married previously, the date of death or divorce of former husband or wife must be cited. The widow must also prove the death of the soldier and, if he enlisted under an assumed name, must prove his identity.

CHILDREN AND PARENTS.—Children under sixteen and dependent parents are entitled to pensions under the law, but must show by the evidence of comrades or officers that the soldier's or sailor's death was due to his services.

RECONSIDERATION.—On the evidence of two physicians that disability exists, an application rejected by a Board of Pension Surgeons may be reconsidered. In this case the applicant is ordered to go before another board of surgeons.

Procedure under the original pension law is similar to that outlined above, though the requirements for identification are more rigid.

University Extension.

The university extension movement, started in the United States in 1890 by Dr. William Pepper, provost of the University of Pennsylvania, is a system of instruction for adults, embracing lecture courses, with classes, weekly exercises, examinations and certificates.

The American Society for the Extension of University Teaching (president, Prof. Edmud J. James, Wharton School, University of Pennsylvania; treasurer, Frederick B. Miles; headquarters, Fifteenth and Chestnut streets, Philadelphia;) was founded in 1890 by Dr. Pepper. has organized "local centres" in neighboring States, and through branch societies and affiliated colleges, has stimulated general diffusion of the system.

The "unit of instruction" is a course of six or twelve weekly or fortnightly lectures followed by a special conference or class. The "unit of organization" is a committee of citizens or the directors of a literary or social club, willing to assume the local management of the course. Lecturers are secured through the central office, either from the faculty of a neighboring college or from the society's regular staff. In 1890-'91 there were twenty-three "centers" in and near Philadelphia, before which forty-two lecture courses were given to an average attendance of 10,000. In 1891 '92 there were fifty-nine "centres", 120 courses and 25,000 students. At the annual national conference at Philadelphia many colleges and active extension centres in twenty states were represented. Connecticut has a State branch of the American Socity; Rhode Island, New York, Ohio, Wisconsin and Kansas are also active in the movement. The "Handbook of University Extension," edited by George F. James, general secretary of the American Society, gives full particulars.

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How to Test Coins.

Information That Will Enable You to Detect Counterfeit Money.

"Here's the way we test coins in the treasury," and the expert swiftly poised the dollar piece horizontally on the tips of his forefinger, holding the thumb a quarter of an inch away from it and gave it a brisk tap with another coin. A clear silvery ring sounded out. "Good; but here listen!" and he repeated the operation on another coin that gave out a dull, heavy clink that ceased almost as soon as it began. "Type metal and lead; moulded, too. That is a wretched counterfeit."

"How do you tell that it is moulded?"

He held the two coins so that the light struck on their edges.

"Just compare the reading, will you, or milling as most people call it. In this genuine coin, this is very clear and sharp-cut; in the counterfeit it is coarse and dull. That is because it is moulded instead of being stamped in cold metal like the government coins."

"Why do the counterfeiters not use the same cold process?"

"It costs too much and makes too much noise. With a mould, you see, a counterfeiter can carry on his work in a garret and if a policeman comes in, can shy the whole outfit out of the window. But it takes great power to run a die. Still some high-flying counterfeiters do use them and their work is usually harder to detect though it is never so perfect as that of the government mint."

"What is the surest test for counterfeit coin for popular use?"

"The looks of the reeding, as I was telling you. The milling, by the way, is on the face of the coin and not on the edge as most people think. That's the surest and easiest, but of course other tests have to be used, especially for weight and thickness. A little scale for weight and measure is the handiest thing to settle that. Then for plated coin a drop of acid squirted on the edge where the plating wears most will chew up the base metal in a hurry."

"What acid do you use?"

"For gold coin, a mixture of strong nitric acid, 6½ drams, muriatic acid fifteen drops, and water, five drams is used. For silver, twenty-four grains of nitrate of silver and thirty drops of nitric acid with one ounce of water. One drop is sufficient. If the coin is heavily plated, we scrape it a little before putting on the acid."

Hints for the Housewife.

SUGAR CAKES.—One pint of dry flour, one-half pint of butter, one-half pint of sugar; mix the flour and sugar, rub in the butter, add an egg beaten with enough milk to moisten the whole, roll thin and bake in a quick oven.

POP CORN BALLS.—Pop the corn and into a large pan put a half bushel leaving out all not nicely popped. In a kettle put one pound of sugar and a little water, and boil till it candies; remove from the fire and pour into it six or seven tablespoons of thick gum arabic solution. Pour the mixture on the corn, lifting it up and stirring it round so all will come in contact with the syrup. Mould it into balls, first flouring the hands a little, and being quick that it may not set before you get through. This makes one hundred balls. You may omit the gum-arabic and flavor the candy if you choose.

VEAL CUTLET.—Put in a frying pan with plenty of butter or nice drippings; cover tightly and cook over a moderate fire about an hour; remove the cover and brown the cutlet on both sides. Salt when nearly done.

BUFFALO BUGS.—Camphole is said to be efficient as a destroyer of buffalo bugs. It may be obtained at apothecaries' shops in little balls or in powder. Spirits of turpentine will kill buffalo bugs. Saturate the edges of carpets with it and the work is done.

GREASE FROM MARBLE.—Mix sal soda with two parts of quick lime in powder, moisten the mixture with soft, cold water; coat the marble with this and let it remain twelve hours; then wash with water and a little soap, if necessary.

SELECTING MEATS.—Choice veal is delicately white, the kidney is well surrounded with firm white fat, and the vein in the shoulder is bright red or blue. Green and yellow spots indicate that it is stale and there is no way of recovering tainted veal Epicures say veal at two months is best. The best mutton is of a fine grain, a bright color, and the fat is firm and white. Dark colored flesh is a proof of age and the older it is the better. Removing the entrails as

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soon as the animal ceases to breathe, prevents the unpleasant flavor found in improperly dressed mutton. Lamb should be eaten very fresh. If the vein in the neck is any other color than blue, the flesh is stale. The forequarter is considered the better part of the lamb.

PUDDING.—Three tablespoonfuls of cornstarch in cold water. Pour on one pint of boiling water, add a pinch of salt, beat in the whites of three eggs. Steam ten minutes.

SAUCE.—One cup milk, one of sugar, yelks of three eggs, butter the size of a walnut. Set in boiling water till it thickens. Serve both cold,

KISSES.—One egg, one cupful of sugar, one-half of butter, one-half of sweet milk, one teaspoonful of cream of tartar, one-half teaspoonful of soda, flour enough to make a stiff dough; drop on tins and sprinkle over with powdered sugar. Bake in a quick oven.

ANOTHER.—Whites of two eggs beaten into a stiff froth, stirring into them gradually two teacupfuls of powdered sugar and two tablespoonfuls of cornstarch. Drop them on well-buttered writing paper, placing the paper on tin or a board. Bake in a moderate oven just long enough to turn a little yellow.

BREAD.—At night take a quart of scalded milk, two quarts of flour, three tablespoonfuls of liquid yeast or half a cake of compressed yeast, a tablespoonful of sugar. Mix together with a spoon. Cover with a cloth and stand in a warm room for the night. In the morning add a tablespoonful of salt and flour enough to make the dough a little sticky, and not too hard. Knead it, put it back in the bowl and let it rise again. It ought to double itself. Turn out and cut the loaves. Knead each one a little. Put in baking pans and let it rise again. Bake it.

CHOCOLATE.—The best flavor to add to chocolate is vanilla; next to that, cinnamon. Beyond these two things, one should use great caution, as it is very easy to spoil the fine natural flavor of the bean. Chocolate absorbs odors readily, therefore it should be kept in a pure, sweet atmosphere. As about eleven per cent of the chocolate bean is starch, chocolate and cocoa are of a much finer flavor if boiled for a few minutes. Long boiling, however, ruins their flavor and texture.

TO MAKE A GOOD SERVANT.—Let the mistress of the house take two pounds of the very best self-control, a pound and a half of patience, a pound and a half of justice, a pound of consideration and a pound of discipline. Let this be sweetened with charity and let it be taken in daily or (in extreme cases) in hourly doses, and be kept always on hand. Then the domestic wheel will run quite smoothly.

CHINA CEMENT.—Make a thick solution of gum arabic in water, then stir in plaster of paris until the mixture becomes a sticky paste. Apply with a brush to the broken edges, and in three days the article cannot be broken in the same place.

MOTHS.—Articles well wrapped up in newspapers will not be attacked by moths. These pests object to the smell of printer's ink. Even very wretched newspapers will answer for kindling fires and keeping moths away.

ASPARAGUS SOUP.—Cut off the tender tips (and use them as though they were green peas), cut up the stalks, put into salted boiling water and boil till tender. Bring three pints of milk to a boil, thicken with a teaspoonful of flour rubbed into a teaspoonful of butter. Rub the asparagus through a colander and add to the milk, simmer fifteen minutes, stirring often. Pour three tablespoonfuls of cream into it immediately before pouring it over some croutons in the bottom of a soup tureen.

A PROMINENT PHYSICIAN says that the average cook is absolutely ignorant of sanitary cause and effect, and that the kitchen processes are sources of illness more often than is imagined, by placing milk, jelly, butter and other absorbents in the open air without covering them up. If a medical man wants to secure organisms for investigation, he will expose gelatine to the air where malignant germs are confined, and the gelatine quickly attracts and holds them, which is the same thing that the food will do.

HOW TO MAKE CORN HUSK MAT.—After the corn is husked, gather a good supply of husks. Separate each blade by itself and strip it as fine as you like, the finer, the nicer

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the mat. Take a quantity about as thick as a broom handle, and tie a string around the butt end, then begin a three ply braid. As your husks get shorter, add new ones, leaving the butts stick out about an inch. Make braid about four or five yards long. The projecting husks must be all on one side of the braid. Begin at the beginning and sew like the crown of a hat. Sew with some strong thread or wrapping yarn.

RENNET CUSTARD.--Sweeten a quart of milk to taste, and set it over the fire till it is lukewarm; remove it from the fire and add a tablespoonful of liquid rennet, which may be purchased at the druggists; when the milk has turned to curd, set it in a cool place until served, and serve in the dish in which it was prepared; it may be flavored to taste and eaten with whipped cream. This is good for an invalid.

ICE CREAM.—Sweeten and flavor pure cream, whip it and then freeze it. This is ice cream pure and simple. Or, sweeten a quantity of fresh milk, add to it the yelks of two eggs, two for each pint of milk, and cook it in a double boiler till it just begins to thicken. When cooled and partly congealed in the freezer, stir in whipped cream and chopped peaches, or grated cocoanut or stoned cherries.

PREPARED FLOUR FOR TEETHING CHILDREN.—Tie up loosely in a cloth a pound of flour. Put it into a kettle of boiling water and boil two hours. Pour off the water and add as much more boiling water. Continue the process until the flour has boiled eight hours, and been changed into fresh boiling water every two hours. Put a plate in the bottom of the kettle to keep the flour bag from sticking to it. There will be inside the sticky envelope a hard lump; preserve this and discard the rest. Grate from this lump enough flour to thicken milk for the child making the food fresh every day, and keeping that not used in the ice box. The most delicate stomach can digest this food, and it is commended to those suffering from wasting diarrhœa or dysentery. Mothers who once use this prepared flour will not willingly be without it.

COOKED FLOUR FOR GRAVIES.—Melt some butter in a stew pan over a brisk fire, dredge in sufficient flour to form a thin paste, then continue the browning over a more gentle heat until the paste is quite brown. Keep in a cool place. This is always ready when gravies are to be thickened.

BRAINS.—Rinse well from blood, remove superfluous membranes, boil in milk for twenty minutes, pour off the milk, put in an earthen dish and cover with vinegar. Cooked in this way they are as nice as pickled oysters, from which they can scarcely be told.

A CHEAP RELISH.—Stew a couple of lambs' hearts and livers gently till done, then chop them fine, add a few bread crumbs, a little salt, chopped thyme, parsley and onions; put all with the liquor in which they were cooked, boiled down to a gravy, in a pan and bake half an hour. Garnish with three or four hard-boiled eggs cut into rings and serve.

INDELIBLE INK.—In a small bottle containing a tablespoonful of gin, put a small piece of lunar caustic. In a day or two it will be fit for use. Wet the fabric to be marked in a solution of common soda with a little gum arabic added to it, and iron till smooth. Exposure to the light or fire will bring out the color, which will at first be faint.

LIME WATER FOR BURNS.—Lime water and linseed oil, equal parts, mixed together make one of the best applications for burns and scalds, It effectually excludes the air from the injured part and allays the inflammation almost instantly. If the wound is very severe, the wound should be washed with milk and water three times a day, and the oil dressing renewed each time. Slaking a lump of quicklime in four or five times its weight in water will make lime water. When clear and cold, drain off and mix with oil, shaking well. The mixture, properly corked is as good when six months old as when freshly made. It leaves no hard coat on burns, but softens the parts and aids nature to repair the injury in the readiest and most expeditious manner.

TO RESTORE CRAPE.—Brush thoroughly, sponge carefully with ammonia water, then fold nicely and lay between the leaves of newspapers under a heavy weight till dry. If caught in the rain, lay the wet crape to dry in like manner, and it will not show any sign of being injured,

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Hints for the Farmer.

ASHES, SALT AND LIME are recommended as being very beneficial to trees and sure cure for the aphis.

HARROWING OLD MEADOWS.—Old meadows often get turf-bound, or, what is worse, grow mossy from inactive circulation of air. A good thorough harrowing may destroy some roots, but it will make what is left grow better, so that the grass will be thicker on meadows not so treated. The quality of the grass will also be improved.

PARSNIPS FOR COWS.—Milch cows of the Jersey Islands are largely fed on parsnips. It is the staple root and it makes a sweet, high-colored butter. It is quite possible that the feeding of parsnips, together with the mild climate of the Jersey Islands, are largely contributory to the good qualities of Jersey cows as milk and butter producers. The mild climate leads to early breeding and this makes cows of heifers at a very early age, thus reducing their size. It also cultivates the tendency to produce milk rather than flesh or fat.

SAVING BRUSH FOR KINDLING.—Tree-prunings, especially from the apple tree, make, even when small, a hot fire in the stove. These used often to be piled up in the spring and burned to get them out of the way. There is less of this waste than used to be common. Cut into short lengths and tied in bundles, these prunings have a market value in any city or village and can be readily sold for kindling fires and for making a summer fire for cooking in hot weather. This saving is worth thinking of by all orchardists.

HOW EGGS ARE LIMED.--Eggs are preserved by the lime process in this way: A sufficient quantity of lime is slaked and diluted with water to make a milky liquid, which is poured into a suitable vessel, leaving a thick sediment. The eggs are placed in this vessel with the lime water, and when it is full, a cloth is laid on the top with an inch all around over the edge. Some of the thick sediment is laid on the cloth and the edges of the cloth are turned over it. A cover is then put over all. The eggs remain in this condition until wanted for use or sale when they are rinsed in water to remove all traces of the lime. The eggs should be stored in a cool place, and will keep in good condition for months.

HOW GLUCOSE IS MADE.--Glucose is made of starch boiled in a weak solution of sulphuric acid. The liquid then becomes sweet by the change of the starch into a kind of sugar by the combination of two equivalents of water with starch, and two more equivalents of water are mixed, but not combined chemically with the glucose. This water causes the glucose to take on a fluid form as a syrup. The starch must be boiled in the acid solution some hours, after which the liquid is neutralized by adding powdered chalk, by which the excess of acid is taken up.

SALT FOR MILCH COWS.--After extensive inquiry and numerous careful home tests with regard to the value of salt for milch cows, the writer of these notes fully indorses the following editorial statement in the *Orange Judd Farmer* of June 24: "One of the little things learned by modern dairymen is the need of a constant supply of salt for cows giving milk. The old practice of going out once a week and scattering salt along the roadside to be licked up by bellowing, crowding cattle is known to be a bad one. Cows need a daily salt ration--at least they need a supply of it convenient of access every day. Milk is a highly complex product and soda is a necessary constituent of it. The soda of milk is obtained by decomposing chloride of sodium, which is common salt. Without this soda the milk would not be a fluid. Throw a little acid into the milk which will neutralize the soda and the milk soon clabbers. The casiene of milk, about which so much is said, is insoluble in water, but the presence of an alkali like soda enables the caseine to be held in solution. As cows giving milk every day need fresh supplies of soda for milk-making, they certainly need constant access to its source--salt. Experiments at one of our western stations have taught that cows with daily access to salt give ten to fourteen per cent more milk than the same cows fed salt at lengthy intervals. It pays to see that the salt box is never empty."

FEEDING HORSES IN SUMMER.—The *American Agriculturist* has the following: "Many farmers have no regular ration for their

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horses, but throw down a forkful of hay almost every time they enter the barn. As a result, many of these horses are eating hay from morning till night, to the manifest disadvantage of the hay mow, and also of the horses, whose bodies become distended, skins dry, and coats rough, while the digestive organs are thrown out of gear, so that the animal's whole system becomes impaired. The farmer declares that he cannot afford to feed the ration given horses in city stables; but the value of the hay that is worse than wasted, and fed in the enormous quantities mentioned, if expended for grain, would make a vast improvement in the condition and appearance of the horses and would involve no extra expense whatever. A small ration of hay fed with regularity three times a day, and a suitable grain ration carefully incorporated with it, with water twice a day and a thorough grooming, will make a spiritless, rough-coated horse with distended body, in four cases out of five, a much more alert, handsomer, and vastly more efficient animal. Let the grain ration be ground or cracked, says the *Wisconsin Farmer*, corn and ground oats or bran, the grain being mixed with the hay, so that the hay and the grain will have to be eaten together, as it has been found that in this way the grain is much more fully digested."

WHEN TO CUT BUSHES.—It is not the time, but the way in which bushes are cut that kills them. Elders must be grubbed out, or the fragment of any root will grow and make other plants.

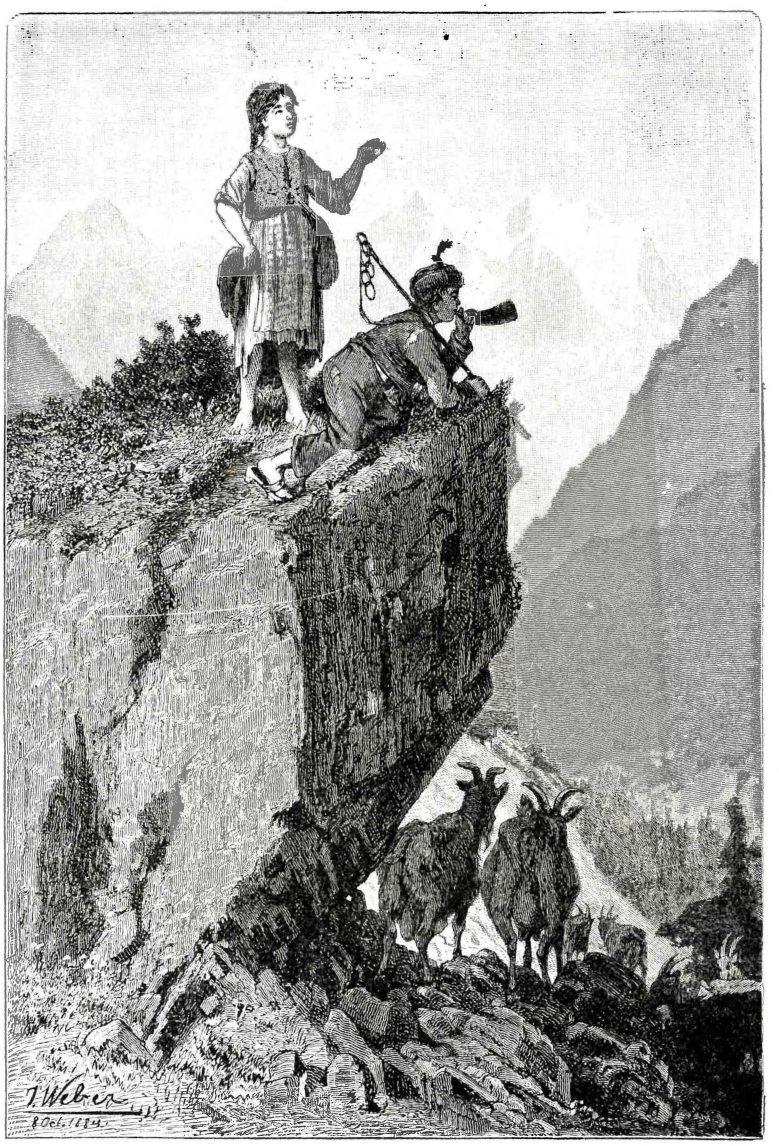
KEROSENE EMULSION.—This insecticide is made as follows: One pound of soft-soap or common yellow soap is dissolved in a quart of hot water. One pint of kerosene is then added to the liquid, which is thoroughly mixed by shaking or churning in any suitable vessel. Two gallons of water is then added and well mixed. This is sprayed on plants that are infested with lice or other small insects.

BEST ROOTS FOR COWS.—Beets and mangels are preferable to any others for feeding cows. The long red and the yellow globe mangels are excellent, but the sugar beets have more nutriment in them, having twelve to sixteen per cent of sugar. They do not yield as much as the larger mangels, as three hundred to five hundred bushels per acre is a good crop, while of mangels two or three times as much is often grown on good soil.

WHY THE UNITED STATES WOOL PRODUCT IS NOT LARGER.—The United States takes the second place in the world in wool product, if the Australian British colonies are not lumped together. Its first competitor is the Argentine Republic. But the United States might easily stand first if the enormous ability of the country to keep sheep were properly developed. But there is an obstacle that is insurmountable at the present time and under our present low condition of civilization, which permits a larger number of persons to keep and harbor, without restriction, savage animals which are a constant threat to mankind and the shepherd's flock. One of the most glaring of all wrongs, to all concerned, is that the shepherd must keep his flock in his own fields and prevent them from going at large over his neighbor's fields and gardens, but the owner of a dog may, in many places permit it to prowl around anywhere it will. This fact explains why this country is not the first by a long way in the wool product of the world; why the lands of New England are bare and deserted to such an extent, and why, in the genial climate of the South, where land may be had for the annual interest of the cost of a farm in the North and West, and feeding on pasture is practicable for nine-tenths, or the whole of the year, flocks are so rarely seen.

SUGAR FROM SAP.—While maple sap is largely used for sugars, it is not the only one which furnishes the delicious product. The hickory sap is sweeter than that of the maple, and those who burn this timber in the shape of good sized blacklogs may late in winter gather the purest white sugar that oozes out of the ends of the logs, being boiled down by the heat and forced from the sapwood. In Chili a syrup like honey is made from a species of the palm. The Crimean Tartars make sugar from a species of the walnut. The basswood yields a sweet sap that will make sugar, and the sweet sap of the birch is made into wine in Norway, and also into vinegar in some of the Northern States.

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ALPINE SHEPHERDS.

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MEASUREMENTS.

BY LUCY H. WASHINGTON.

Were distance measured by the heart,
Then chasms long and wide
May hold ten thousand miles apart,
Those living side by side;

While sundered far, by land and sea,
Still, loving hearts draw near;
Desolate, quite, they cannot be
Who hold each other dear.

If time is measured by delight,
They live a thousand years
Who ne'er have known a weary night—
Told prayers on beads of tears.

While those who toil through ceaseless pain,
May ne'er be said to live—
Our length of days shall be made plain,
When we life's record give.

If friendship's measure is by word,
And not proclaiming deed,
Loudest professions may be heard
When there is least of need.

If wealth is measured by its use,
Oft so-called rich are poor;
The widow with unfailing cruse,
Possessed a boundless store.

By leagues at sea, by miles on land
We measure earth, yet say
Heaven, which no human rule hath spanned,
Cannot be far away.

If space is compassed by our thought,
Then let us onward press;
Then earth and sea and sky are nought,
But kingdoms to possess.

FAITHFUL OLD PETE.

A TRUE STORY OF AN INDIAN PONY.

"Once upon a time," when I was a little girl, living in the State of Wisconsin, my mother planned a blackberrying excursion. We hailed with delight the prospect of a day's sojourn in the fresh, green woods. Even our father was not loth to leave for a day his office and musty law books.

Becky, the faithful maid, prepared a tempting lunch, an unnecessary precaution, surely; for whoever lacked hunger, that best of sauces, when on such a tramp. Insects may vie with us then for our dinner; but we'll brush them off and eat with gusto that which would create disgust on the home table.

Bright and early we started in a "democrat wagon," drawn by old Pete, a hardy Indian pony that had long been in our service. I must honor him with a brief description, since he was destined to be the hero of our excursion. He was short of stature, as are all of his kind. In color he was a deep bay. His mane, which was very heavy, was a jet black, and his fore feet were white. In disposition he was docile and kind, hence he was much beloved by us children. Like many willing burden-bearers he was required to bear much, and at this time a heavy load was prepared for his pulling. It consisted of my parents, who occupied the front seat with my little sister between them, my aunt and Becky the maid, with myself between them, on the rear seat. Back of this was the generous wisp of hay for old Pete's lunch. Despite his load, he traveled with fleet step, as if realizing that a merry company was aboard and much of their enjoyment depended upon him.

My little sister and I then rejoiced in the possession of our first parasols, and in those days they were a luxury, costing a deal of money. They gave us such unalloyed pleasure, that we were permitted to carry them, though our big "shakers" (your mother will tell you what these were) were ample protection from old Sol's fierce rays. In this we found to our sorrow that "mother knew best," and O how we regretted that she had yielded to our importunities.

Soon the edge of the timber was reached and the Crawfish, a wide turbulent stream that flows into Rock river, appeared to our view. Alas! here was an unlooked-for dilemma. The long bridge at this point had been swept away by the Spring freshet, and only the skeleton of a new one was there, merely heavy timbers spanning the abutments. This road being little in demand, the completion of the bridge had doubtless been deferred until after the harvest.

What was to be done? Of course the berries of which we were in quest were on the other side in the dense forest. That wide expanse of water looked very formidable.

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There was however a very steep descent to the left of the bridge, with road ruts leading into the river. My father viewing them said, "What man hath done, man can do," and forthwith prepared to ford the stream.

My mother and Becky concluded that they would walk the long span of timber. My father was then alone on the front seat, since the little sister begged a seat upon the hay. I remained where I was, with my aunt. Very much elated was I over the prospect of riding through the turbid waters. When we drove down the steep descent and the pony's feet splashed the water, the little sister's courage failed her, and giving a terrified scream she leaped from her hay perch to the bank.

As we neared the middle of the stream the water came over the wagon box, then a little farther on, all that was visible of old Pete was his head, which he, poor fellow, could scarcely keep above water. In terror I seized the seat, and my aunt grasped me with frantic clutch, for the waters had nearly reached my neck. Now the light wagon was swaying with the swift current, and the pony, good faithful steed that he was, was swimming for dear life. My father loosened rein and urged him on, for our lives now depended upon his swimming for the shore. We reached it at last, wet, frightened and exhausted. Poor old Pete trembled like an aspen leaf, when my father petted and caressed him, vainly striving to soothe his fears.

My mother, who had reached the opposite bank, stood wringing her hands in agony, for she could scarcely hope to see us again while viewing the struggling pony in the angry waters. With tears of joy she clasped me to her heart, and my father hastened over the span after the little sister, bringing her back in his arms.

Soon the welkin rang with our united lamentations, for there, rushing down stream in rapid whirls, we beheld the wisp of hay bearing as freight our precious parasols, together with mother's silk one, these having been placed there after reaching the shady woods But when reminded of the terrible consequences had the little sister remained on the hay, and the narrow escape for us all, our tears were quickly dried.

Old Pete, father said, could not have made such a successful "pull for the shore," had we ventured into the stream with the whole load.

A fire was kindled to dry our garments, and mother and Becky plunged into the bushes in search of berries. After a time father and his sister went in quest of the lucious fruit, bidding us remain, since we would get lost in the dense forest. If I were not telling a true story I might now introduce a bear or two at this juncture, but nothing molested us, and we suffered only from the pangs of hunger, but we were whetting our appetites with the thought of our fine lunch and the berries. One by one they returned, bearing their pails of fruit, and when all were poured together, "honestly and truly," a whole quart had been picked. At our earnest entreaties Becky brought from the wagon the lunch. Judge of our emotions when we viewed her pouring out the pulpy, doughy mass to which it had been reduced by the action of the water.

The question of returning home then becoming uppermost, it was deemed imprudent to venture again into the river, and the village of D—— was the nearest point where it was bridged. This would necessitate a thirty miles drive.

When we started with the trophy of the day's work—a quart of blackberries—safely aboard and Old Pete caught sight of the water he shied and trembled, giving evidence that he would not again venture in, so that long tedious drive was verily a "Hobson's choice," and a hungrier or more tired company never before reached home at the midnight hour.

Our father often jokingly alluded to that expensive quart of berries, which we, in our hunger, devoured before dark.

Old Pete was loved and petted more than ever, and he received the kindest care till his death, some four years later.

The whole event made such a lasting impression on my mind that I never hear allusions to the "River of Death," that memory does not take a rapid flight over the years, bringing to my vision the inky black, turbulent stream, which would have been a river of death for me, and my loved ones, had it not been for "faithful Old Pete."

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AN EVERY-DAY QUEEN.

"Helen!"

"Yes, mother, I am coming."

With a sigh of discontent Helen laid aside her book and tied on an apron.

"Eating, eating, eating! How tired I am of it all. It seems as if the whole work of the world turned on eating. It is the first thing in the morning, almost the last thing at night, and all the way between. If only I could stay here and read, instead of muddling about in that kitchen."

No one else would have used the term in reference to Helen's quick, neat-handed movements about her work. Still, her heart to-day had less in it than usual, as her mother soon perceived.

"You are not going to put on the sliced peaches in that dish, dear?"

"Why not, mother?"

"I always think fruits look so much prettier in the high glass dish; I suppose you thought so."

"So I do, mother," said Helen, bringing the dish. "But, after all," she added with a little impatience, "what's the use of making such a fuss about the way things look for the short time we sit at the table? It seems to me contemptible, sometimes, the hours and hours we spend getting ready for eating — hours that might be much better spent."

Her mother looked at her with a smile, half of amusement, half of surprise.

"What would you do with it, Helen? Even you, with all your higher ambitions, could scarcely get along without eating."

"No, I am sorry to say, I suppose I couldn't. But I would be glad to do with a crust and a glass of water, if I could have the time to study and fit myself for better things."

"And what would your father and brothers do?"

"Oh, of course, they would never put up with any such thing. I feel out of patience sometimes when I see them coming up to dinner. Just to eat, eat, eat. Now confess, mother, don't you think yourself there is a great deal more trouble than necessary made about cooking?"

"I have no doubt there is, Helen, in some quarters. But when we remember that the Lord has made us as we are, dependent upon the eating which you hold in such lofty disdain, I cannot feel that it is such a trifling matter."

"Oh, I don't mean to despise necessary food, mother. But how far we go beyond what would keep us alive."

"Perhaps so. Perhaps not so very far beyond what serves to keep us in the best, heartiest life. If eating were intended merely to keep us alive, I scarcely think we should have had such wide selection. Bread and meat would do that, but many other things the loving Lord has made for his children. Would the bounteous earth have given us such riches of fruits and vegetables if it were a thing to be despised, that we should enjoy them?

"You are beginning to crowd me rather closely, mother," said Helen, with a smile, as she took the lettuce leaves she had been about to throw away and laid them as a garnish around a dish of salad; "still, I cannot help wishing that I might be one of those for whom some other duty had been laid out than this everlasting round of housework."

Mother shook her head with a serious look.

"There are thousands and thousands of girls all over the land, yes, all over the world, Helen, to whom it is laid out to do this same housework which troubles you. It is not in many respects exactly the work which many would select if they had the choice, but you must remember that very few have the choosing of their life work. And as that is so, and there is so much housework to do, and so many who must do it, would it not be far better lo bring it up to a standard of sweetness and dignity instead of trampling it as low rs we can, and then spending much useless regret upon our inability to rise above it and escape from it?"

"Go on, mother."

"If you give a little thought to it, my daughter, you will see that there is much in it to call forth the best there is in a young girl. It is a loving ministering to those we love. Just so far as we bring our best endeavors to it, making home sweet and attractive, so far shall we elevate our work and ourselves."

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Helen set down her meat-dish to make mother a bow.

"Thank you, ma'am. You'll be making me a queen, next."

"I don't know any better queen, dear, than the queen of a bright, happy home—made so mainly by her own efforts. Success and happiness, say I, to the house queens all over the land, and may they grow to be more and more awake to their royal privileges."

THE LION TAMER.

Goldthwait's Magazine tells the story of a celebrated lion tamer named Martin:

When the celebrated lion tamer, who died lately, had retired to private life, he made up his mind one day to pay a visit to his former large menagerie, which he had not seen for five years. It was in Brussels, and he started for that city from his country-seat near Rotterdam. At four o'clock, the time for feeding, he entered the menagerie. It was winter time, and Martin was wrapped in a long cloak. He mingled with the crowd, and waited until the animals had received their food, for which they were waiting with wild impatience. While they were eating, he began to cough. Suddenly the animals stopped eating and listened. Then they broke into wild howls of joy, and tore at the iron bars, so that many of the timid visitors fled from the menagerie. The parrots, kangaroos, pelicans, and monkeys began to screech and scream. The hyena and the wolves howled. In short, it was a perfect bedlam.

Then Martin stepped forward. With a movement of his hand, and with his powerful voice, he commanded silence, and suddenly everything was quiet. He swung himself over the bars which separated the visitors from the animals, and put his hand in the cages and fondled the beasts. A big tigress showed more joy than any of the others. When Martin's hand glided over her magnificent fur, her limbs trembled nervously, she uttered weak, tender grunts, and through the iron bars with her rough tongue she licked the face of her former master. When he went away, she lay down without eating any more food.

In one of the cages was a lion named Nero, who had once bitten Martin in the hip, and had been severly punished. Ever after the lion had a terrible hatred for the animal tamer. When Martin approached his cage, Nero made no other motion than to lift his head and eye him intently. He remained in his place, lying still in the back of his cage when Martin came near. Martin spoke to him. He did not answer, but viewed Martin with apparent indifference. But when Martin was going away, the lion, with a mighty spring, entirely unexpected, threw himself against the grating, pushed his paws through the iron bars, and with his claws tore off part of Martin's cloak. By a quick movement Martin escaped any other injury by the animal. You see animals remember kindness and unkindness in the way of treatment for a long time.

THE GOSPEL TO THE FALLEN.

Some weeks ago I was asked to sing at a funeral on Wabash avenue, Chicago. With the speaker I hurried down on Sunday afternoon, expecting to find that some house was in sadness because of a daughter's death. On reaching the number given what was my surprise to find it an undertaker's office. We stepped in to inquire for further particulars, and were told that the funeral would be held there. One woman was already there, and after the strangeness of the place wore off a little, I spoke with her. She told me that the woman who had died was only twenty-nine, that she had died in the poor house, and was all alone. I asked about her family, but the woman answered that the girl would never tell where her parents or relatives lived nor what her name was. Over and over she said, "If I had known that she was sick again I would have taken care of her before I would have let her go to the poor house." I finally asked the woman where she worked and did her employers do nothing for her? and her answer explained to me this strange situation. "Why she did not work anywhere, she—she—lived here, and nobody knew where she came from, and though she drank awful hard, I couldn't help but like her. She would not even tell in the poor house before she died who she was or where to send word to her folks." So this was the

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end of one girl's earthly life in this great city. A life of sin, a hidden identity, a death in the poor-house and a burial from the undertaker's. One after another her acquaintances came in, all women, most of them in womanhood's prime, three or four only being very young, but all showing unmistakably on their faces the traces of the lives they had led. If the faces had not told the story the conversation did. It was made up of various experiences that had befallen others of their class which had hindered their attending the funeral, such as a fall down stairs while drunk, a bandaged head from a fight, etc., this all told in the ordinary tone and that we all heard. The smell of liquor was strong in the room, while two of the women were so far under its influence that they had to be quieted.

What should I sing? I asked the question to myself again and again. These women were not mourners—there were none—and I must sing the gospel message to these sin-burdened souls. The speaker helped me when we all retired to the rear room for the service, when he said, "Ask the Holy Spirit to speak through your voice to-day as he never has before." Ah yes, I did ask him not only to speak through me, but to select the songs he would speak through and to give to the voice a tender sweetness that was not naturally its own. I delighted to ask of him this last gift and that day felt he was ready to give what I asked of him.

Have you ever sung all alone at a funeral? It is a peculiar experience, such an oppressive silence pervades the place; and one feels so strangely alone when the voice with no support breaks in on the stillness. The twenty women stared at me as I sang, "Jesus knows thy sorrow," for the comfort of one man who was the only mourner. The prayer which followed, melted the hard look from the few faces still defiant, and the scripture reading was exceedingly solemn. Again I sung, and this time that plaintive melody arranged for the poem:

"How sad it would be, if when thou dost call,
All weary and unforgiven,
The angel that stands at the beautiful gate
Should answer, 'No room in heaven.'"

One head after another dropped into the hands, and the words seemed a dreadful reality as I looked down on the dead girl's face.

In the short talk which followed the speaker dealt with them most directly. He sought not to hide his knowledge of their lost condition and urged them to leave the life of sin, that had so ended this young woman's life, and come to the one who could cleanse the blackest heart.

I asked the women, after the prayer, to sing with me "Rock of Ages," and they did try, but evidently the old familiar hymn brought to their memory innocent days, for soon I was singing alone, while the women sobbed all about me. One girl threw her arms up in such an agony of remorse, while another, who sat beside me, sobbed aloud.

Before leaving I spoke to several of them, and had a short talk with one who seemed very young. She told me that if I knew what she was, I would not talk to her about getting ready to meet the Saviour.

THE STORY OF INTEMPERANCE.

A few years ago a noted wild-beast trainer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa-constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose on an Indian woodland scene. The weired strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is

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under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-striken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for twenty-five years, but it is continually growing; and some day its soul destroying folds will encircle his soul, and bear it to those regions of woe "where their worm dieth not and the fire is not quenched." The unchangeable decree of Almighty God is no "drunkards shall inherit the kingdom of God."

THE LONE GRAVE.

BY W. R. SMITH.

In the early settlement of a far western State a little grave broke the prairie sod, amid a vast ocean of green waving grass. A broken fragment of stone, with the simple initials of a name rudely carved on it, was placed at the head to mark the sacred spot of the silent sleeper. The last sad work had been hastily done as the emigrants were moving onward toward the sunset land; and with sorrowful hearts they turned away from the little grave on the prairie. And as they journeyed on over level plains and mountains wild, by peaceful, winding streams and through the desert sands, they often thought of that household treasure left behind that they never more would see again on earth.

When the Autumn days came on, the raging billows of fire swept over the little mound like a tempest of destruction, leaving only a blackened trail of desolation behind. The lurid flames shot upward toward the sky, while dense volumes of smoke filled all the country. And as the bleak, cold winter season came, the drifting snows would pile over the grave, covering all the black, fire-swept prairies with a mantle of white, over which prowled the wild animals of the desert.

But at last the clouds and storms of Winter passed away, and the warm sunshine of the bright spring-time burst over the land in all its golden splendor. The fresh young grass quickly sprang up over the little mound, and the countless flowers blossomed into life and beauty, while a white wild rose opened on the grave, filling the air around with the fragrant incense of its purity and loveliness. As every flower is crowned with a glory all its own, so this sweet shrub of the prairie, as it nestled among the grasses, crowned this lonely spot. The birds came and sat on the old headstone, and caroled their sweetest songs, while some of them built their nests on the earth among the grass and flowers at its base.

Some might consider that this was a wild and desert place in which to lie down to rest after life's weary journey was done. Yet, though far from the habitations of men, it was not entirely forsaken, as the birds of the air loved the sacred place, and the prairie flowers bloomed luxuriantly over the spot, and above all, the ever watchful eye of an all wise and loving Creator looked tenderly down on the sleeping form of one of his little ones. No, not lonely; for God was there and heaven was just as near as from the silent city where countless thousands lie mingling their dust together.

What if no kind, loving hearts came and knelt on the grassy mound with tearful eyes in the calm twilight of evening, or softly sang some sad, sweet song that the departed one loved so well; the gentle dews of heaven fell on the bright flowers over the lonely resting place, refreshing them with new beauty; and the soft zephyrs of night sang a

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pathetic requiem in passing, as though a heavenly band of unseen angels were hovering there with golden harps all atune.

Little does it matter where we lie down for our final rest, so that we fall asleep in Jesus. Some lie on the prairies, some among mountain gorges, and others in some place of national fame. The bright home beyond is just as near from one as from another of these. God never forgets any of his sleeping ones; and on the glorious resurrection morning they shall all arise to immortality and eternal blessedness with Jesus.

HOW GIRLS CAN MAKE THEMSELVES AGREEABLE.

Little girls who wish to be agreeable must remember that, as a rule, it is ill-bred to act in a sullen or churlish manner, to say spiteful things, to ridicule the aged or deformed, to talk and laugh so loudly as to attract notice in public, to be petulant, to find fault with a gift, and to complain about the weather, or anything else unavoidable that happens to be particularly disagreeable.

Girls, try always to be natural, to forget self, to be gracious toward everyone, to cultivate an amiable disposition, and try to add to the happiness of others. If possible, learn to walk in an easy and graceful manner, without mincing or taking steps too long. Learn to use your hands, and do not sit in company with your arms tightly folded, as though they were not intended for present use. Conversation requires gustures at times. If asked to sing or play, comply at once, if in your power to do so. Be scrupulously neat in dress, and see that your room is always in order. Avoid all such disagreeable habits as picking the nose, ears or teeth in company, biting or trimming the nails, yawning and appearing bored when any one —particularly an old person—is speaking. Never interrupt any one because he is telling you a tiresome story. You can bear the infliction much better than he can endure the wound his vanity will receive. Always acknowledge an acquaintance, if worthy of respect, no matter where he is, or however shabby his clothes may be. The young girl or boy who has a polite bow, a smile, and a pleasant word for every one, will be blessed with many friends. Above all, learn to be true-hearted and sincere.

A silly, fickle-minded person with no opinions and principles worth defending or retaining, is at best a worthless member of society, and one who will never have much influence for good. He may attain the mere outward polishing of manner, but his mind and soul will never shine. Such politeness may make a fop, or a "dude," but it will never make a true gentleman or lady.

Will our young readers strive to attain the courtesy that begins at the heart's core, and not at the lips? It is worth trying.—*American Agriculturist.*

THE DEAR OLD HOME.

Oh the dear old home on the hillside,
How near it seemed to the sky,
When I used to watch at eventide,
The white clouds sailing by;
Out under the spreading elm-tree,
In the clover fresh and sweet,
With Rover, my trusted playmate,
Romping there at my feet.

I would talk to Rover, and fancy
That he understood me, too,
About a wonderful city,
Beyond those clouds of blue.
I could see the glistening spires,
And the great domes towering high,
And soldiers dressed in uniform,
In the white clouds drifting by.

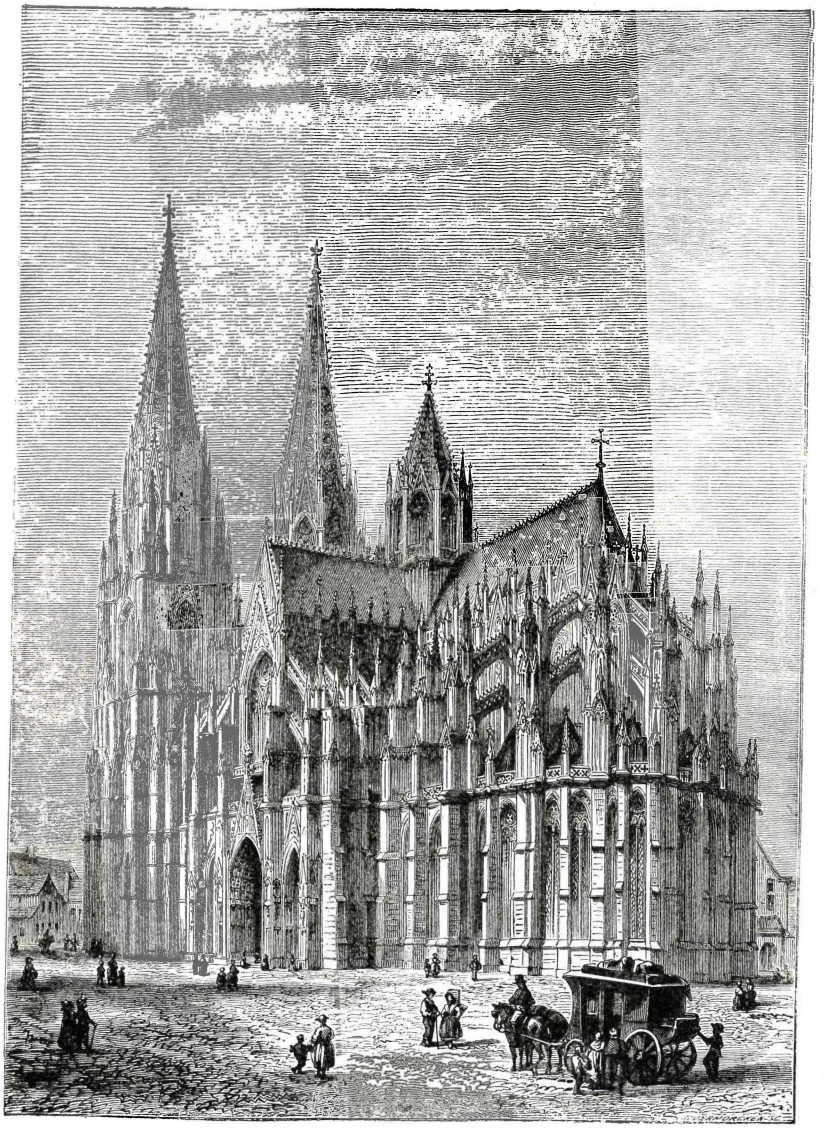
Words cannot tell the beauty,
The melting clouds would show.
Such happy groups of children,
And angels in robes like snow;
As I watched those silent figures,
How my childish heart did thrill,
And said, "They are hastening homeward,
To that city over the hill."

Oh the dear old home on the hillside,
Where my early days were spent!
My heart, as light as the thistle-down.
Knew naught of discontent;
I have tasted earth's gay pleasures,
And found them empty and vain,
And yearn for the childhood fancies,
And child-like faith again.

But although my hair is whitening,
And my days are filled with care,
I still believe in the city,
That lieth over there.
One childish faith, still left me,
I cherish deep in my heart—
The hope of that beckoning city,
When the white clouds drift apart.

—*Luella D. Stillman.*

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COLOGNE CATHEDRAL.

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GARRET OR PARLOR?

BY REV. JAY BENSON HAMILTON.

The garret is a storage place for the refuse if the household. To its gloom and dust and cob-webs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old-fashioned spinning-wheels not long age. One was in the garret. It was broken and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly: "It belonged to my grandmother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grandmother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor, although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Alas! no, he sits in the garret; lonely, neglected and almost forgotten. Fellow Christian, when your minister retires, shall it be to the garret or to the parlor?

A DOMESTIC CLOUD.

"Mrs. Moulton and Mrs. Leeds are turning in at our gate," observed Mr. Harris, who was about starting for the postoffice, to his wife who was clearing the supper table.

"I wish they had waited ten minutes," replied the notable housekeeper who took pleasure in doing her own work with a knack peculiar to herself of never making a muss or seeming to have anything around. "But I will shut the sink room door and wash the dishes after they have gone. I am glad they are coming: I wanted to see them about putting some of my Spring sewing into the 'Society Basket'," and tying a fresh white apron over her spick and span gingham gown she opened the door for her neighbors.

There was a great deal to talk about, for snow and slush had shut them all in for many dreary days. So now the church work, the mission work, the Sunday-school and the day school all had come under advisement, and the little nickel-plated clock on the mantle rung out half past eight before the two ladies took their departure, protesting that they had no idea of staying so long and exclaiming that the new moon was almost out of sight behind the hills.

As soon as Mrs. Harris had closed the door behind her departing callers, her husband, who was absorbed in his newspaper, said,

"Here are a half dozen letters for you. The one from George ought to be answered for the next mail, but really I don't feel like doing it to-night."

"I will write," replied his wife. "I might as well while I am about it, for here are two or three that should not be neglected for a day."

So the homesick nephew, the nervous and discouraged young lady friend, and the aged and invalid auntie were each cheered and comforted by a breezy encouraging missive so full of loving sympathy that the recipients felt as if they had just come from a confidential talk in the pleasant sitting-room of the Harris farmhouse.

When the letters were addressed and stamped and placed on the bracket ready for the morning's mail, Mrs. Harris was thoroughly tired, and after locking the doors, looking after the dogs and cats, the lights and fires, and winding the little nickle clock, she went to bed where her husband had been snoring for an hour at least.

Waking in the middle of the night she thought, "Dear me, there are my supper dishes unwashed, and I did not put the rooms to right as I usually do before going to bed. I was so tired that for a wonder I

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forgot it. I will arise as soon as I can see and have it all done before John is awake," but alas! she slept so soundly that Mr. Harris was astir and had the fires built before she opened her eyes.

As a quarter of an hour later she stepped into the bright, snug kitchen, he began: "It was a pretty cheerless look here for a fellow this cold morning. A pretty cheerless look! chairs standing just where they were left when your callers went away, the supper dishes not washed, and newspapers on the carpet just where I left them. A pretty cheerless look!"

Mrs. Harris was never touchy nor testy, every morning was the opening of a new world to her. She possessed the grace of keeping quiet under provocation, but after she had heard her remissness of the night before turned over and over and held up in every possible light, she was glad to have the minister come in and sit down for a talk, and she could not help thinking it was something more than a happening when he said:

"There are self-complacent Christians who take all the good of life without a word of thankfulness or appreciation, but at the least cloud of trouble or misfortune cry out against Providence and rebel against God."

A smile twitched at the corners of Mrs. Harris' mouth, and her husband laughed outright as he said: "That applies to our domestic machinery as well; my wife is so nearly perfect that I take the comfort she makes for me as a matter of course, but when there is a break in the routine I make no end of complaint."

"Well, that domestic cloud has blown over," said Mrs. Harris, allowing the smile to get the better of her, and the minister said to himself that they were the most congenial couple in the parish.

EDIBLE NUTS.

Nuts are true seeds, and differ from fruits in having hard shells without any soft or pulpy inclosure. From the earliest times nuts, especially acorns and chestnuts, have been used for food, and at the present time in southern Europe chestnuts form a large part of the food of the laboring classes, who, besides eating them raw and roasted, make puddings of them and polenta for pastry. The chestnut is the most farinaceous and the least oily of all the nuts, and therefore it is the most easy of digestion; but it requires roasting or boiling to burst the starch cells and make it digestible. The chestnuts of southern Europe are far superior in size and perfection to those that grow in colder climates. Though little used on our tables, they make delicious desserts.

The walnut is a native of Persia, and its fruit is used in a green state as a pickle. This nut is very oily, and on the Continent its oil, when fresh, is used in cooking as a substitute for olive oil. In Switzerland the poor people use the pulp after the oil is extracted for bread. Our chief use of walnuts and hickory nuts in cooking is in adding them to cake.

Acorns from remote antiquity have been used for food for both man and animals. The ancient Britons lived largely upon acorns. 'So," says Galen, "did the Arcadians." They were prepared in many shapes, boiled and roasted, dried and ground, and made into bread. At present they are chiefly used for fattening hogs, deer, and poultry, though in Norway and Sweden they are boiled and mixed with corn meal to make bread.

Hazel nuts and filberts are the fruit of the same tree, the former in its wild, the latter in its cultivated state. These nuts are quite free from oil. Fresh roasted peanuts are very agreeable in their flavor and quite nutritive. When eaten at the table as a part of the meal, and thoroughly masticated, they are very wholesome. All nuts should be eaten with salt.

The cocoanut is a product of one of the palms, and grows abundantly in all tropical regions. The kernel in its fresh state is very nutritive, and when grated makes excellent cakes or fritters. The milk of the cocoanut forms a delicious beverage in its native country; a large nut, when fresh, will give half a pint of milk. When it is very young the pulp is so soft that it may be eaten with a spoon, and the shell is so thin and transparent that it may be used as a lantern. The oil obtained by pressure from the kernel is used for burning in lamps and for making fine soap. There is no part of the tree but what

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is employed for some useful purpose, though with respect to fruit the cocoanut is one of the least productive of the palm tribe. One tree in a good soil produces about one hundred cocoanuts annually.

Sweet almonds are nutritive, but difficult of digestion. When blanched, fried brown in butter and salted, they make a very welcome addition to the dinner table. Bitter almonds are poisonous to all classes of animals. When they are chewed, a chemical change is effected by which prussic acid is formed.

Brazil nuts are the fruit of *Bertholettia excelsa*, the only species of this genus, one of the most majestic trees in the Brazilian forests. It attains a height of one hundred and fifty feet, and a diameter of three or four feet at the base. It is found on the banks of the Amazon, in Central America, and in several of the South American States. The nuts are incased in a shell from four to six inches in diameter, which is extremely hard. Each shell contains about twenty nuts packed so closely that once having got them out of the shell, they cannot all be put back again. So great is the weight of this fruit that at the period of its fall the natives, when about to enter the forest, cover their heads and shoulders with a strong buckler of wood. The time for gathering these nuts is in winter. They form the subsistence of the Indians, who gather them and celebrate the event with harvest home rejoicings.

The nutritive qualities of all edible nuts depend on the vegetable albumen and caseine which they contain. Eaten with other food, as at the conclusion of a meal, they are wholesome and agreeable, and might, on account of the oil they contain, well supply the place of pastry. On the same account they are more suitable for Winter than for Summer food.

MY CHECK-BOOK AND WHAT CAME OF IT.

I began my married life on the old-fashioned financial basis—what was mine was my husband's, what was his was his own. When I needed money I had to ask for it. I hated to, kind and generous though my husband was, and the result was that I preferred running up bills to telling my husband that my purse was empty. He paid the bills without a demur but with a sigh, for his salary was not large, and I grew into the habit of expressing surprise to him that he did not make our income go farther. Yet I knew he was careful and that he would scorn to spend on his own self-indulgence what he denied me. Still I was clear on one point—if I could have more ready money I could spend to greater advantage.

After a time, seeing him burdened with care and longing to help him, I proposed that he should give me a certain amount weekly for the household expenses. The plan was tried and worked well. Every Saturday night he sat down at my desk with me, teaching me how to keep my accounts, of which I knew less than of Greek or Latin—more shame to me. How to balance them was the rub! The book generally represented me with more money in my purse than cash in hand. John laughed at me, saying: "Here is a woman scrupulous to pay the washerwoman the thirteenth cent, if she has to go up three pairs of stairs after it, who loses her train rather than get off the horse cars without paying her fare, and yet her account books are the books of an embezzler!"

However, by persevering I became more accurate and at the end of a month actually came out to a cent, but so "primmed up with majestic pride," as dear Marjorie Flemming has it, that John declared me unbearable.

Last year he went abroad on business. He placed in the bank a sum sufficient for the household expenditures while he was gone and gave me a check-book, indulging, of course, in the old joke about the wife who, when her husband complained that she had overdrawn his account, exclaimed that it could not be, as she had not used up half the checks in his book! What a sense of responsibility came with that little red book! The man who thinks that a woman intrusted with a check-book will plunge into extravagance, either has never tried it or has married a fool. When you see in black and white just what is left every time you draw a check you become, like Sam Weller with his new suit, "werry careful, sir." A woman in such a case is in much more danger of

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being parsimonious than extravagant. Of course, at first I made the usual feminine mistakes. I indorsed checks when there was no need of it and did not indorse them when I should. Nevertheless, my check-book was a constant joy, with the stubs to refer to as vouchers, in case of a disputed bill or an omission in my expense-book.

When my husband came home it was a proud and happy woman who gave him her neat pile of receipted bills, her vouchers and the check-book, showing a balance of a hundred dollars. Was I not a thousand times repaid when he folded me in his arms in loving surprise and pleasure? The next day, without a word from me, he brought home a new check-book and laid it in my lap to use at my own discretion. My lips trembled as he wispered, "The heart of her husband doth safely trust in her."

Henceforth we are partners, and he no longer carries his anxieties alone. All bills, including taxes and insurance, he brings to me. I pay some and he settles the others. We keep each other informed as to what checks are out and what we have drawn. A little memorandum book kept with a tiny pencil between its leaves and always in my purse I have found a help.

EASTER EGG-ROLLING IN WASHINGTON.

There is a very delightful thing which is one of the springtime events of the bowery city. It is not a social or a political function, and it is an event I never have heard the origin of.

It is egg-rolling on Easter Monday.

Easter eggs, colored red and blue and yellow, and adorned with flowers and stripes, are delights known to the children of many countries; but I think it is only in Washington that there exists a custom—which is almost a ceremony—of rolling the brilliantly hued things down grassy slopes by way of festivity.

It strikes one also as being delightfully illustrative of the power of the children's republic that the places chosen as most suitable for these festivities should be the private grounds of the presidential mansion—the White House itself—and the slopes of the grounds which surround the capitol.

If one wants to roll red, blue and yellow eggs down a sloping lawn, it appears that the little republican sees no reason why he or she should not roll them by the thousand down the lawn of a president's back garden. The slope is just the one required, and no president so far has been hard-hearted enough to go to the portico and wave his hand and order the little intruders away. No Mrs. President has ever thrown a shawl over her head and run out to scold them and say she will not allow it.

So every Easter Monday morning there is to be seen an ever-increasing stream of children of various sizes swarming through the streets, all wending their way to the grounds of the White House. There are well-dressed ones attended by their nurses or relatives; there are shabby little ones attended by no one at all; there are some little black ones in a pleasing state of excitement, but everybody has a basket or package with colored eggs in it. A great many also have something which holds a little lunch. There is great excitement and rivalry about the color of eggs and the number each little person possesses. In a very short time the president's back garden is a shouting, laughing, romping pandemonium.

The entertainment consists in rolling the eggs from the top of the slope to the bottom of it. There is also the exciting sport of egg-picking. One egg proprietor enters into a contest with another one, in which one egg is tapped against the other until one of the two is cracked. The proprietor whose egg is not cracked is winner and the stake won is the broken egg. Eggs are rolled and "picked" and broken and eaten.

When the festivity is over, the president's back garden and the slopes of the capitol grounds are strewn with fragments of bright-colored egg-shells and bits of paper left for the White House gardeners to pick up, and many little indigestions have gone home to bed in innocent joyousness and fatigue.

One cannot help wondering what would occur if the same number of little London children decided to go and roll eggs in the grounds of Buckingham Palace. Would her most gracious majesty order out the Horse Guards? Perhaps not, as she has had

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nine little children of her own, whom she helped in their childhood to be most delightfully happy little children, but I am afraid she would regard it as rather a liberty.

THE OLD INDIAN HYMN.

[This so-called "Indian hymn" was often sung in the early part of the century in camp and conference meetings and is found in several Methodist hymn-books of that time. Its author is not definitely known, although it is attributed to a converted Indian of the Pequot race.]

In de dark wood, no Indian nigh,
Den me look Heben and send up cry,
  Upon my knee so low;
Den God on high, in shiny place,
See me in nignt wid tehry face,
  De priest he tell me so.

He send He angel take me care,
He come Heself and hear my prayer,
  If inside heart do pray;
He see me now, He know me here,
He say, "Poor Indian, neber fear,
  Me wid you night and day."

When me be old, me head be gray,
He never lebe me, so He say,
  He wid me till I die;
Den take me up to shiny place,
See white man, red man, black man's face
  All happy den on high.

So me lub God wid inside heart,
He fight for me, He take um part,
  He save um life before;
God lub poor Indian in de wood,
Den me lub God and dat be good,
  Me pray Him two times more.

"THE LORD WILL PROVIDE."

If we could place our ears against the doors of heaven, we should probably hear Jesus say to our bleeding hearts, "Fear not; I am with thee. I will never leave thee nor forsake thee."

These blessed, assuring words find a beautiful illustration in the experience of a Christian woman during the late war. We will give it in her own words:

"It was in the Winter time. I was living with my two little boys in an out-of-the-way place, in a Connecticut village. My husband was away in the service of his country. When the coldest weather came I was nearly out of wood. I went down into the village one day to try to get some, but tried in vain; so many men were away in the army that help was scarce. Very little wood was brought into market and those living on the main street got all that came, while those that lived outside the village could get none. I tried to buy a quarter of a cord from two or three merchants, but could not get any. One of them told me he could not get what he wanted for his own family. Another said that he was not willing to yoke up his team for so small a quantity, but as I only had a dollar and seventy-five cents, I could not buy any more; and so I was obliged to go home without any. I went back to my little ones feeling very sad. But while I sat there, almost ready to cry, the words of Abraham came into my mind, 'Jehovah Jireh, the Lord will provide.' Then I went to my chamber. There I kneeled down and told God of my trouble and asked him to help me and send the relief that we needed.

"Then I went to the window and waited, looking down the street, expecting to see the wood coming. After waiting awhile without seeing any come, my faith began to fail. I said to myself, 'The Lord did provide for Abraham, but he wont provide for me.'

"Our last stick of wood was put in the stove. It was too cold to keep the children in the house without fire. I got the children's clothes out and thought I would take them to the house of a kind neighbor where I knew they could stay till we got some wood. But just as I was going out with the children, in passing by the window, I saw the top of a great load of wood coming up the road toward our little house. 'Can that be for us?' I asked myself. Presently I saw the wagon turn off the road and come up towards our door. Then I was puzzled to know how to pay for it. A dollar and seventy-five cents I knew would go but a little way towards paying for all that wood. The oxen came slowly on, dragging the load to our door. I asked the man if there wasn't some mistake about it.

" 'No, ma,am,' said he; 'there's no mistake.'

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" 'I did not order it, and I cannot pay for it,' was my reply.

" 'Never mind, ma'am,' said he; 'a friend ordered it and it is all paid for.'

"Then he unhitched the oxen from the wagon and gave them some hay to eat. When this was done he asked for a saw and and an ax and never stopped till the whole load was cut and split and piled away in the woodshed.

"This was more than I could stand. My feelings overcame me and I sat down and cried like a child. But these were not bitter tears of sorrow. They were tears of joy and gladness, of gratitude and thankfulness. I felt ashamed of myself for doubting God's word and I prayed that I might never do so again. What pleasure I had in using that wood! Every stick of it seemed to have a voice with which to say, 'Jehovah Jireh.' As Abraham stood on the top of Mt. Moriah, he could say, 'The Lord will provide,' but every day, as I went into our woodshed I could point to that blessed pile of wood sent from heaven and say, 'The Lord does provide.' "—*Zion Watchman.*

A RIDE ON A COWCATCHER.

Permission is sometimes given to passengers on the Canadian Pacific R. R. to ride on the cowcatcher between certain stations, and occasionally there are ladies who covet the exciting experience. One, Lady Gray-Egerton, gives this description of the ride in the *North American Review:*

"We found the cowcatcher to be an arrangement of iron bars fastened to the lower part of the front of the engine and so making a kind of a blunt plow in front of it, and it was on this engine, with our feet dangling over this cowcatcher, that we found we were to sit, one on each side, and then we rode from the foot of the Selkirk Mountains until we reached Glacier House close to the top of the dass.

A wonderful two-hours' ride that was—the air whizzing past us, the huge engine panting and grunting at our backs, such a roar in our ears that we couldn't hear each other speak, and mingled feelings of danger and security that were exciting and thrilling indeed. Winding in and out among the mountains, the long, snake-like train went swiftly and steadily, almost doubling back sometimes round some sharp curve, shooting across wonderful black wooden trestle bridges, built just wide enough to take the wheels of the carriages—skeleton bridges through which the eye could penetrate in every direction and clearly discern the torrent, the Illicilliwaet dashing itself about among the rocks below. As we got higher up the pass, the train began dashing in and out among the snowsheds, showing where in Winter the dreaded snow slips occur, and backward and forward across the chasms and winding about among the snow-capped mountains went the track.

"Presently came a tunnel, and a tunnel when riding on a cowcatcher is something to be remembered! I saw the narrow track in front of me vanish in a little black hole in the mountain side and the next moment we were in that black hole and plunged into utter darkness. On and on the train rushed with a deafening noise through the cimmerian blackness. I had a vague feeling that I must hold fast for my life, my only idea the confident one that I should see light presently. The cold, heavy, damp air whizzed past me, my ears were filled with the roar of the train, my eyes ached with staring ahead for the point of light which seemed never coming. Then a tiny flash like a star appeared and in a moment we were out of the black darkness and into the sunshine with the green trees dancing in the light and the blue sky above us. Was there ever sky so blue before, or sun that shone so brightly on green pine trees? Would ever air again seem so fresh and warm and pure? We looked at each other across the huge engine and though we couldn't hear ourselves speak, we waved our hands and laughed with joy at being once more out in the open.

CONSERVATISM IN THE KITCHEN.

We live in wondrous days; the world moves forward with rapid strides. Men rush here and there, tired of the old and clamoring for the new. Fifty years ago the farmer trudged on foot after the plow, cut the grass with a scythe, reaped the grain

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with a sickle and tossed the hay with a fork. Now he rides at ease while the rich brown furrows appear behind him like magic. Acres of sweet and fragrant grass are laid low by a mower, tossed in the sunshine by the tedder, gathered in the wain and stored in the loft in a few brief hours.

The golden grain may fall, be gathered, bound, threshed, ground into snowy flour, and baked into a neat loaf ere the sun shall rise and set.

Such are the changes wrought in rural life in less than half a century. Are like transformations seen in the kitchen? Women resent the idea that they are not as intelligent, have not as sound judgment, as keen an outlook, and as broad a view as men, but they fail to reap equal advantages from labor-saving machinery and new methods.

Have the sewing machine and the wringer lightened woman's labor very much? Has she not added unnecessary ruffles and frills and tucks because she could "make them so quick on the machine"? Have not the white garments which flutter in the Summer's breeze multiplied because she could "wring them so easy with the wringer"? The country is flooded with books and papers treating of the various departments of domestic economy, but has the number of good housekeepers proportionately multiplied? The New York *Independent* says: "It is a great misfortune that the number of good housekeepers and housewives is lessening rather than increasing." Is this true, and, if so, what is its significance?

What constitutes a good housekeeper? One who uses all the means at command to learn the best methods, and who intelligently applies the knowledge to the necessary work of the home; one who does the most and best work in the shortest time and with the least labor. In spite of improved methods of washing and the moderate expense of labor-saving soaps, there are multitudes of women who will dim their eyes and cloud their temper with the smoke of soft-soap making; and one day in seven they are enveloped in steam and scrub and rinse to remove the dinginess which remains in white garments after boiling them with soft lye soap.

One hour's soaking clothes in hot suds made with modern soap, once rubbing and scalding would insure better results.

Women will iron everything, marring the sweetness and freshness of nature's work by rubbing their clothes all over with hot irons. Notice the sweet, peculiar smell of clothes just from the line, and the same after pressing them with hot or scorching irons. Woolen fabrics are injured by hot irons, and fold and band and hem of cotton garments break quicker from oft-repeated ironing. Modern thought affirms that possibly woman's sphere may have been in the past somewhat circumscribed; that perchance her time and strength may be more wisely employed than in ironing to immaculate smoothness dish-cloths and the inside of common shirts.

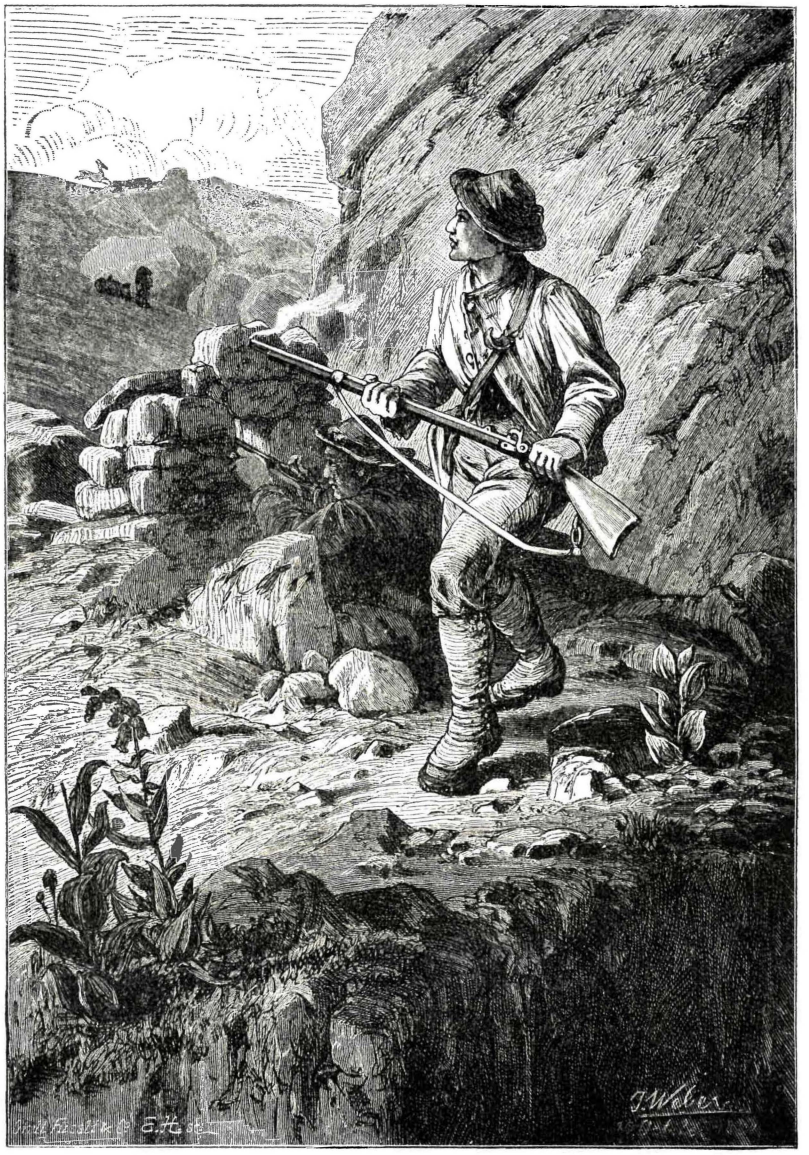
Women will boil and brew to make yeast when there are a dozen varieties of good prepared yeast to be bought for trifling cost, and which make good bread. They will sponge and knead and mould bread, raising it from one to four times when sweet, nourishing bread can be made with only two raisings from the miving to the finished loaf.

Women will make pies and fry greasy, indigestible doughnuts, when within reach at trifling cost are various edible preparations of corn, wheat, oatmeal, etc., which can be made ready for the table with a few minutes cooking, and which have been demonstrated beyond reasonable doubt to be much more healthful and nutritious.

Women will use time and strength to prepare meat or other hearty food for supper, when the vital powers are at low ebb, when mind and body are weary and in condition to be benefited only by light nourishment. Our good mothers in the olden time thought it wrong to spend time in reading, unless it were the Bible and occasionally a newspaper. Now, a woman, to be a good housekeeper, must be an intelligent, well-read and cultured woman, She must be vigilant and alert and adopt new methods. Housekeeping is now the end and aim of woman's existence. Her kingdom is not bounded by four walls and is world wide.—*Household.*

— If you want your children to be good, it would be well to show them, how to begin with.

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CHAMOIS HUNTERS.

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GAINS AND LOSSES.

Come the hours when we sit in the shadow
That falls like the droop of a wing
O'er the nest that is naked and empty
When the fledglings have learned how to sing,
Then woe is the heart for the old time,
The time that was busy and gay,
With the world and its clamor about us,
And we in the midst of the fray.

In the shadow we count up our losses;
We creep where we marched with the best;
Oh the ache when we try to walk softly,
The cry of our soul against rest,
And we grieve for the golden heads vanished;
Our children are women and men,
And wistful and deep is the yearning
To have them but children again.

And we fret o'er the fruitless endeavor,
The labor that satisfied not,
Till the shadow grows thicker and longer,
And the blur in our eyes is a blot
On the lingering splendor of sunshine,
That taps with its lances of light
At the shut and barred door of our memory,
An afterglow radiant and bright.

Do we see nothing else but our losses—
We mourning there, fools and purblind,
With the crown and the kingdom before us,
The conflict and turmoil behind?
Shall the harvest lament for the seed-time,
The bud be less blithe than the leaf?
Is there joy when the plough breaks the furrow,
And none when the hand binds the sheaf?

Oh wings that are folded and drooping,
Spring wide in the evening's uplift!
Reach out to the stars that are showing
The skies in a silvery rift!
No day of ours is so hallowed
As that when we see just before
The light in the house of our Father
Shine out through His half-open door.

—MARGARET E. SANGSTER in *Harper's Bazar*.

With and without a Saloon.

In a mining town in Pennsylvania there lived and labored not very long ago a devoted minister of the Presbyterian Church, who prayed and labored earnestly for a series of years for the promotion of the cause of temperance among the people by whom he was surrounded. They were chiefly miners and their families. The affairs of the town are largely under the direction of the mining company and its agent. This agent believed one saloon to be necessary. To this saloon many miners, despite the pleadings and warnings of the faithful minister, were wont to go in their spare hours. The result was neglect of their families, intoxication, quarrels and fighting, and many nights made hideous by their drunken outcries and disorderly conduct. This was the chronic condition of affairs in this mountain town with the saloon.

In the midst of his useful labors the consecrated minister died. But there came also to the little town another change, and with it what seemed at last an answer to the many and fervent prayers of the deceased pastor. The company's agent, who had so long protected, and therefore perpetuated, the demoralizing saloon, was withdrawn and another appointed. The new agent promptly announced that the saloon not only was not necessary, but harmful, and that it must be at once closed. With its closing speedily followed a marked transformation in the character and conduct of the people. Drunkenness became almost unknown, the quarrels, fighting and disorderly conduct ceased. Families wherein pinching poverty had obtained, soon lived in comparative comfort, more and happier children were in attendance at the public school and the Sabbath school, and many more were interested to attend the services of the previously neglected church. Without the saloon it became a regenerated community and an object lesson for good to the surrounding towns.

No possible license fee, however high it may be, can neutralize the harm that one saloon may do. Blessed indeed in the comparison is the town without a saloon.—*Sel.*

MARIGOLDS.—Every garden should have an abundance of these old-fashioned flowers. They are as good as arnica flowers for all the purposes for which arnica is used. Gather the flowers in full bloom, dry them, put them in a bottle, cover with alcohol and you have a sovereign remedy for bruises, cuts and other wounds. Mix the tincture with an equal quantity of warm water and apply.

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The Stundists.

Mr. Poultney Biglow, in an article in *Harpers* gives this interesting information:

The name Stundist is a little repellent. It is as senseless as the words Quaker, Methodist, and the other terms that have come to popularly designate varying forms of Christian worship. Stunde is the German word for a period of instruction, and of itself hints at the origin of this Puritan community.

Over a large part of southern Russia are to be found isolated colonies of Lutheran Germans, whose fathers were attracted into the country during the last century by the promise, not merely of land, but of local liberty as well. They rapidly made an oasis of culture in the desert of serfdom, and to-day the traveler, who suddenly stumbles upon a German village in Russia, recognizes it immediately by the cleanliness of the streets, the substantial character of the houses, and above all by the intelligent character of the people.

The Russian peasantry in general are disposed to hate Germans, as all shiftless people dislike those that are thrifty and successful. But amongst these were many upon whom German example made a deep impression. Some of them began to inquire into the secret of German success, and, as we may readily belive, received all possible encouragement from their Lutheran fellow-subjects. They began to feel ashamed of habitual drunkenness. They began to think that children should learn to read and write. They noted that the Germans worked hard six days in the week, kept away from the brandy bottle and sent their children to school.

When the Russian peasant got thus far, he could not stop there. He noticed that the German clergyman did not get drunk, did not go about in dirty clothes, repeating incoherent words, but that he read to his people from the Bible, and encouraged them to read that book at home.

At this point the peasant ceased to be orthodox. As soon as he commenced to read the Bible in secret, to unite in prayer with others, and to ignore church festivals he became an object of active persecution on the part of the clergy.

Twenty years ago there were known to be about 1,000 Stundists in all Russia. To-day there are probably 250,000, and their Puritan doctrine finds an echo in every province of the empire.

The Russian government could afford to ignore these people for many years, especially as the police report them as uniformly industrious, honest, sober and prompt in the payment of taxes. The church, however, had to protect itself, for Stundists held to one doctrine that could never be forgiven—denial of orthodoxy. Non-conforming peasants were dragged from their homes, charged with heresy, locked in jail, flogged, tortured, sent to die loathsome deaths in pestilential mines—all to no purpose. The Russian suffers cheerfully for his religion, and in the record of the clerical courts it is rare to learn of a victim betraying a friend.

The same loyalty that makes a Russian soldier march for days on bad food, that makes him reckless of danger and that keeps him on his sentry beat until he freezes to death—this loyalty comes out with equal force when he meets judicial torture at the hands of the orthodox clergy.

The Russian government is fighting Stundists and Skoptzi with the same well-worn weapons of old-fashioned persecutions, and no one who knows Russia need be surprised that Protestantism is making enormous strides in consequence.

A Charity Loan Fund.

A very wise and lovely Christian lady, whose heart overflowed with the spirit of sympathy and helpfulness, but whose narrow means had always precluded the bestowment of any considerable gifts, found herself the recipient of a small legacy, which to her great joy she felt she could venture to set apart for charitable uses.

To an intimate friend, who came to pay her a farewell call before removing to a distant city, she said:

"Now I am enabled to carry out a long-cherished wish. You know how often mere giving seems to create instead of relieving pauperism. So I am not going to give away one cent of my little fortune, but make of it a loan fund for the assistance of people who need to be helped over hard places. I shall exact no interest, ask for no security and

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they shall pay me whenever and in as small installments as they like. Why do you smile ?"

"Did I smile?" said her less optimistic companion. "I was wondering if they would pay at all."

"O faithless! I shall believe that they will! At any event, it is an experiment worth trying. And I am a bit selfish, too. I may never have so much money again all my own, to do what I will with. If I give it away outright, as occasions transpire, it will be gone only too soon. If I may keep it doing its work over and over, I shall prolong not only its usefulness, but my own pleasure."

After a separation of ten years, the two friends met again in the home of the former.

"And what of the loan fund? How long since it went into bankruptcy?" asked the visitor playfully after they had been talking on a score of things.

The lady smiled and turning to her desk, drew forth a well-worn ledger.

"Here is the record," said she, and together they began to turn the pages, pausing here and there for comment and explanation.

"Forty-five dollars to Mrs. M—. You will remember her, I think. Her husband died after a lingering illness, leaving her with four little children and no resources but her two hands. She took home washing at first, but the work was too heavy for her; it must have killed her in the end. This money bought a sewing machine. In three years she had not only supported her family, but paid the loan—every cent. See the red line marks the balanced account.

"Fifty dollars to poor Madame B., whose son—her only support—was killed by a railway accident. The sum sufficed to stock a little shop in the front room of her cottage. She is quite comfortable and independent now, and the last five dollars of the loan were paid, as you will notice, six years ago.

"Ten dollars to old Michael T., half crippled with rheumatism, for fencing a bit of ground, which Squire Landon was willing to let him use, rent free. The small balance bought garden seeds and a few strawberry plants. A little grandson helped with the planting and weeding. The loan was paid at the end of the second Summer, and now Michael owns the land.

"Thirty dollars paid railway fare and a month's board at the seaside for sweet Anna B., a shop girl at Bell & Graham's, with an invalid mother to support. She went away utterly worn out, ready for consumption or some other rapid disease; she came home brown and rosy. She brings me a dollar each month and the loan is half paid already.

"Fifteen dollars for Mrs. Grogan's coal, the Winter Sandy had scarlet fever and she lost her customers through fear of contagion. She paid it in a year.

"Ten dollars for two month's rent for William Y., when the closing of the iron works had knocked him out of employment. He had a sick wife, and it was in the depth of Winter, yet the landlord would have turned him into the street. He made up the amount when the mills started anew.

"Five dollars for a grave for poor, erring Mary L's baby. 'I know it's a kind thing of God to take him before he's old enough to be shamed by his mother, but I can't have him lie in the Potter's Field,' she said with bitter weeping. 'I'll pay it back with the first money I can earn!' She kept her word. The date, you see, is five years back. Mary is married now to a good man.

"Ten dollars for Mrs. F. to go and see her dying mother. Half paid.

"Twenty dollars to Lucy B— to pay for lessons in typewriting. She has a position now at forty dollars a month."

"Do you mean to say that these pages are taken at random?" interrupted the astonished visitor. "Have you lost nothing?"

"Five people whom I assisted died before they could repay their loans. Three failed to do so, either through carelessness or deliberate intention. But six others paid double as a thanksoffering. So the little fund is intact. I have reason thankfully to believe that it has in no case encouraged idleness or a spirit of undue dependence, but that, on the contrary, it has not only relieved temporary want, but infused courage and stimulated self-respect by affording opportunity for future effort. More than this, I am confident that it has prevented crime and saved life. My experience as its dispenser has been the dearest pleasure of my life, deepening faith in human nature. I mean to pass it on through the hand of some other trustee when I die."

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The Last Arrival.

BY MORTIMER M. THOMPSON.

There came to the port last Sunday night
  The queerest little craft,
Without an inch of rigging on;
  I looked and looked—and laughed!
It seemed so curious that she
  Should cross the unknown water
And moor herself within my room—
  My daughter! O my daughter!

Yet by these presents witness all
  She's welcome fifty times,
And comes consigned in hope and love
  And common meter rhymes.
She has no manifest but this;
  No flag floats o'er the water;
She's rather new for our marine—
  My daughter! O my daughter!

Ring out, wild bells, and tame ones, too!
  Ring out the lover's moon!
Ring in the little worsted socks!
  Ring in the bib and spoon!
Ring out the muse! Ring in the nurse!
  Ring in the milk and water!
Away with paper, pen and ink!—
  My daughter! O my daughter!

Many Sparrows.

He was born in the country. He had a Christian mother and was taught to read the Bible, and he had, when a very small lad. committed to memory most of Christ's beautiful Sermon on the Mount.

But his mother died and left poor little Dick quite alone in the world. Times went rather hard with him now, and at length he joined a strolling "Van" and drifted into London. Here he soon became an apt scholar of the school of vice into which he entered.

He grew up a drunkard, a thief, a vagabond, a terror to all who had anything to do with him. His pretty, soft, curly hair became matted, coarse and ugly; his bright, boylsh face, once so winning and full of sunshine, had not a single trace of his lost beauty.

Poor Dick! Nobody loved him and he forgot what love was; he only hated, with an intensity of bitterdess, everybody and everything. No man cared for his soul. Yet there was one who never forgot poor Dick. It was a sleepless, tender eye that watched over him. His mother's God had bottled up her tears and kept a "book of remembrance," in which all her prayers were written, and He did not forget, though Dick had quite forgotten and hated and cursed his mother's God.

Poor Dick! One day after a brawl at the public house, in which he got a black eye and bruised arm, he was trying to cross the busy thoroughfare. He was not very steady on his feet and not at all clear in his head, and he made a plunge among the rushing vehicles, and—no one knew how it happened—he went down and was crushed under the huge wheels of a heavy coal cart.

Poor Dick was gathered up by kind hands and tenderly put into an ambulance and carried to the nearest hospital.

It had no Christian nurses or attendants. They put him in bed, the doctors came and examined him, said he could only live a short time, and they would not worry him by trying to mend up his poor, crushed and mangled body. So they made him as comfortable as possible and stood by his bed to see the last of him.

Some one at the window remarked: "How many sparrows there are!" His dying ears caught the sound. His eyes, heavy with the sleep of death, opened, and with trembling lips and husky voice he murmured, "Many sparrows." Over and over again he said the words with almost a wail. The doctor said: "Poor fellow, he is out of his mind."

Still he lived on and they began to think his broken bones must be set and something more done for him. He still kept saying, "Many sparrows," and seemed to be expecting something. but no one could make out what he meant or what he wanted.

At length a Christian lady came and bent over poor Dick, and when she heard the murmured words, she repeated: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear not, therefore, ye are of more value than 'many sparrows.'"

Ah, that was what his dark soul was struggling to recall. His eyes flamed out with a light that shone in them when a boy, two great tears rolled slowly over his bruised cheeks. That Christian lady had opened

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anew for him the fountain of life. His faith seized hold of the hand of his mother's God in the darkness and he was saved. A few hours of pain, which were full of a great peace and he went home. Saved as by fire, but the word of God, quick and powerful, had pierced the adamant!

O praying mothers, teach your boys God's word while you pray! Sow the seed in the morning, noon and night, and it shall bear fruit unto eternal life.

"In the morning sow thy seed, and in the evening withold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

How to Treat a Watch.

An Old Watchmaker Gives Advice Worth Following.

"Bear in mind," said an old watchmaker the other day, "that a watch is, in its way, almost as delicate a piece of mechanism as the human system. As it is necessary for a man, who wishes to keep in good health, to take his meals regularly, so it is necessary to feed a watch at regular intervals. You feed a watch by winding it up. Therefore have a certain hour for winding your watch and never deviate from it.

"You can regulate your own watch if you will only study its peculiarities. See this little arm? Well, if your watch is running slow, turn that arm with the blade of your pen knife a trifle toward the letter 'F.' If it is running fast, turn it in the opposite direction towards 'S.' Don't move the arm more than a fraction of an inch, for if that will not suffice, your watch needs a watchmaker's care.

"Don't open the inner case of your watch more than is absolutely necessary. Every time you open it, dust sweeps in upon the works, and it takes very little dust to put a watch out of order. In nine cases out of ten when a watch is brought to me to be cleaned, I can tell with my glass the business the owner of the watch follows. I examined a watch the other day and told my customer that he worked in wool. He admitted the fact. I had found some small particles of wool in the works of his watch.

"Have a chamois case for your watch, or chamois lining in your watch pocket. It preserves the case and keeps it from getting scratched. I have heard men say that a watch with a chamois case will keep no better than one without such protection, but that is nonsense.

"If you work near electrical instruments or ride on electrical cars, you should have your watch demagnetized. The real cost of this is almost nothing. There is a machine for the purpose. You place the watch on the positive side and then on the negative. There is no more work about it than there is in baking a loaf of bread.

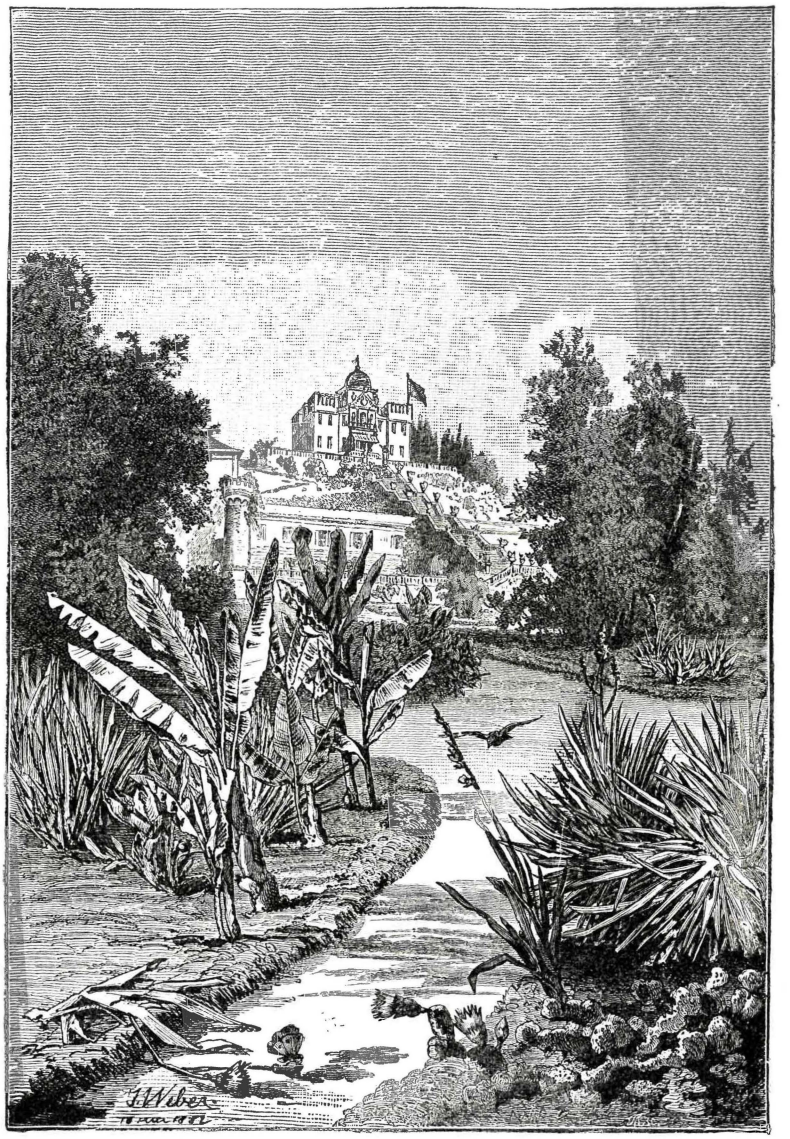
"I have heard men say that it was impossible to take a sick watch to a jeweler without being told that the trouble lay in a broken mainspring. But how little men who wear watches know about mainsprings! Broken mainsprings come as a sort of an epidemic. Don't laugh. I'm simply telling you a fact. A year ago this spring I was flooded with watches, the mainsprings of which had snapped. A peculiarity of the breaking was that each of the twenty-five or more turns to the spring were severed, and that the breaks were in a straight line from the center to the circumference of the spring.

"Now let me add a few words as a sort of a finale. The best as well as the cheapest watch movements in the world are made in England and America. It's all well enough to talk about Swiss watches, but in point of accurate time keeping, there never has been made an expensive Swiss watch that was one whit superior to a good English or American one.

"Wind your watch regularly, regulate it, study its moods in both hot and cold weather, keep the inner case closed, get it demagnetized and don't call the watchmaker a robber when he tells you that the mainspring of your watch needs renewal."

TEA STAINS.—Hold a burning brimstone match under the stain, so that the suffocating gas will penetrate the fabric, but be careful not to burn it; if one match does not remove the stain, try another.

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A SCENE IN ITALY.

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Washington's Rules.

These rules of behavior were collected by George Washington, when fourteen years of age, for his own use:

Every action in company should be with some sign of respect to those present.

Be no flatterer, neither play with any that delights not to be played with.

Show not yourself glad at the misfortune of another, though he were your enemy.

Let your discourse with men of business be short and comprehensive.

In visiting the sick, do not presently play the physician if you be not knowing therein.

Undertake not to teach an equal in any art himself professes. It savors of arrogancy.

When a man does all he can, though it succeeds not well, blame him not that he did it.

Wherein you reprove another be unblameable yourself, for example is more powerful than precept.

Use no reproachful language to any one, neither curse nor revile.

Be not hasty to believe flying reports to the disparagement of any.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature, and in all cases of passion admit reason to govern.

Be not angry at table whatever happens; and if you have reason to be so, show it not. Put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

Let your recreations be manful, not sinful.

Labor to keep alive in your breast that little spark of celestial fire called "conscience."

The last two of these rules are especially noble and beautiful. Taken together, the rules show how careful of his behavior was Washington when he was a boy. Our young people could not do better than to adopt these rules.

His Night Off.

My father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theatre about five or six nights a week. It wasn't always the theatre, but if it wasn't that, it was a music hall, or a game of cards or billiards with some of the boys. Well, you know how I'm situated as to my business. I work for my father and I have to be at the office early in the morning, just as the rest of the family are sitting down to breakfast. In consequence I get my breakfast and leave the house before they are up. But I can't complain of that. I'm doing exactly what the man who had my place before me did. But that's neither here nor there. It's the evenings. I used to finish work about six, get dinner in the city and go somewhere in the evening.

I had been doing it for six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they hav'n't fathers like mine. He came to me one afternoon and asked me if I had an engagement for that night.

"Yes," I said, "I've promised to go to the theatre."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said, "where shall I meet you?"

You see he leaves the office about an hour before I can get my work finished. He suggested Lenox restaurant at 7:30, and I was there prepared for a quiet lecture on late hours. But when he appeared, he said he wanted me to call on a lady with him. "One I used to know quite well when I was a young man," he explained.

We went out and started straight for home.

"She is stopping at the house," he said when I spoke of it. I thought it strange that he should have made the appointment for the Lenox restaurant under the circumstances, but I said nothing.

Well, we went in, and I was introduced with due formality to *my mother and sister*. The situation was ludicrous and I began to laugh, but the laugh died away. None of the three even smiled. My mother and my sister both shook hands with me and my mother said she *remembered me as a boy*, but hadn't

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seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired I was courteously invited to call again.

I went up stairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now I'm going to "call again," as I have been doing quite regularly for the last week. I enjoy their company and I intend to cultivate their acquaintance.

Give Until You Feel It.

BY C. L. R.

"Give until you feel it."

It was only a fragment of an address at a recent foreign missionary meeting, just one of those adhesive bits of thought that refuse to be forgotten. So I find myself thinking of it to-night.

"Give until you feel it." What a difference that would mean to different people! Some need to give so little to feel it so much, in relf-denial, I mean, while others, more's the pity, feel a little is so much, because they lack the loving.

I wonder whether it has ever seemed to you almost a mistake that deep hearts should possess the shallow purses, while so many deep purses combined with shallow hearts fail to accomplish their golden possibilities.

Has it almost seemed sometimes that depth should respond to depth, and the shallows unite harmoniously in their meagrenesses?

But then, an ungenerous spirit must need some unusual compensation, and our memories are too thickly strewn with examples of truly generous giving for us to lose for an instant our faith in humanity.

I think God must have been conscious of all the yearnings for the power or wider giving and higher accomplishment, when he allowed that verse to become a part of His book, "If there be a first willing mind, it is accepted according to that a man hath, and not according to that he hath not."

So press on courageously, no matter how unimportant your gift may seem. You may have forgotten that sacrifice you made one day, but God has not; and that tiny pebble of prayer that you dropped so timidly in the ocean, and that you thought so valueless, may have been seemingly insignificant, but it gained such additional power, that, propelled by a heavenly momentum, its radiations may already be touching refreshingly some other life somewhere, possibly some life in foreign lands; and while you retain your identity here, your personal influence may even now be accomplishing that which some day you may be glad to claim, for

"Nothing e'er was sown in vain,
If, God's voice obeying,
We look upward for the rain,
And falter not in praying."

Poisoned Eyes.

There is a story of a painter who had bitterly offended a woman so that she determined to take a cruel revenge. He was about to paint a picture for exhibition at a famous gallery, where he hoped to gain the first prize. The woman resolved to spoil the picture, and she went about the work very cunningly. She did not meddle with the picture itself. All she did was to give the painter every day a cup of coffee, into which she put a small white powder. What harm could that do? you want to know. Wait awhile and the story will tell.

The painter labored diligently and was well satisfied with his work. He was so confident that he should succeed in carrying off the prize, that when his picture was hung in the gallery, he placed a curtain before it, which he did not mean to take down until the last moment before the judges gave their award. The other pictures seemed to him very badly colored. The trees in them were all yellowish, their flesh color more like leather than flesh, and the tint of their seas like boiled greens. He felt sure that his picture far excelled such sorry daubing.

When he drew aside the curtain from his picture, he was gratified to see the crowd quickly gathered round it. But the crowd did not admire. On the contrary, every one burst out laughing, and people called their friends to come and look at this droll thing. His picture was entirely blue! What he had meant for flesh color was violet in shadow; what he had meant for emerald green was

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like blue ink, and his trees were of the tint of blue serge. Of course he could not see that it was so, but his friends assured him of the fact. His enemy had poisoned his eyes with the powder, so that he saw everything as if through yellow spectacles. In a few days, taking no more of the powder, his sight was restored, and he saw how ridiculous was the picture that he had painted.

The story may or may not be true, but it is quite possible and I tell it to you because as a parable it is entirely true.

We are all painters at work upon a picture, and the picture is our own life and character, and our picture may be utterly spoiled if we take too much of a certain powder. It will be more or less spoiled even if we take a little of it, and I am afraid that most of us take some. The powder is selfishness. How can we tell if we have taken a good deal? If we have we shall be like the painter in the story.

We shall think that our neighbors paint extremely ill. A very selfish boy or man has a bad opinion of other folks. He thinks that this one is greedy and that one is a coward; that this one is mean and that one is quarrelsome. He sees faults and vices in everybody except those who flatter him. An unselfish person is known by the respect the has for others. He may not think them perfect, but he believes there are some better than himself. A selfish person thinks in his heart that there is nobody with whom he has to do who is so fine a fellow as himself. The story of the painter is a perfect parable in making him, with his poisoned eyes, regard every other's work as mean and poor.

It is a perfect parable in another respect. The painter did not know what a miserable daub his picture was until the time of judgment. It is possible that we may not know what our life and character really are until the great Judge pronounces sentence. Our Lord has told us that there will be much surprise in the day of judgment. People who have imagined that they were good and religious will find themselves terribly mistaken. Others will be astonished to find they have the approval of the Judge.

In one particular, the story is not a perfect parable. An enemy gave the painter the poison. In real life, it is our friends or those who think themselves our friends, who give it to us. They magnify our worth, they excuse our faults, they overpraise our doings, they flatter our weakness, and though they do so in kindness, they often do us harm. It seems nice to have such friends, but they are our worst enemies. "A spoiled child" too often becomes a madly selfish man or woman. If you have a friend or a teacher who points out your faults, you will be wise to listen to him or her, for when that is wisely and gently done, it is the greatest kindness that can be shown to us.

Alligator Tails and Tales.

BY REV. ANSON P. ATTERBURY.

The sober narrator of the following marvels of natural history, chanced to be cast for awhile upon an out-of-the-way region on the eastern edge of North Carolina. Here is where the pine tree flourishes, the white-tailed deer frolics, the oyster grows fat, the moonshiner attends to the spiritual concerns of the country and the hospitable Southerner keeps open house.

The day's work was done, though perhaps the busy "hustlers" of the North and West would hardly have called it work. In a part of the world where an average of two work days a week will supply the needs of life, human nature tends towards that meditativeness, which the unsympathetic sometimes call laziness. It was the end of Winter and that white-robed creature was frisking vigorously with its tail. The coldest wave of the season was just disappearing toward the east, to try its fascinations upon the rising sun and the waves of the Atlantic, leaving on the ground, as a fading reminder of itself, a part of its snowy overcoat. The huge wood fire was doubly appreciated by the company which sat around it in the parlor bedroom of one of those southern mansions whose doors are always open. Hands were affectionately clasping the long reed pipe stems, which, with their clay bowls, grow naturally out of the mouths of the natives of this region; lungs were vigorously puffing forth clouds of tobacco smoke; digestions were mightily wrestling, and sometimes groaning in the struggle, with the evening meal of pork, rice and biscuit; and minds

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ran toward that ungraceful but highly interesting member with ourselves of the animal kingdom, affectionately called, in the language of this region, the "'gator." Strangely, it was the tail of this said animal that seemed, for the evening, to attract most attention.

This company of men would perhaps hardly rival, in religious devotion, that celebrated band of pilgrims who produced the "Canterbury Tales," and it may be that their minds were not so filled with the wild romances of the past as were those who told the "Tales of a Wayside Inn." But it may be safely asserted that neither Chaucer nor Longfellow knew as much about alligator's tails, as did this clump of truthful romancers.

One of the company was a doctor. He looked at the animal scientifically. He had been educated on and with the alligators of this State. He told us that they had been found as large as eighteen feet in length, that they came out of their Winter sleep and mud bath about April, to continue the bath, if not the sleep, indefinitely. To him it was a matter of interest that within the stomachs of those that are unfornunate enough to be put through a process of post mortem dissection, are usually found such foreign substances as pine knots, strong pieces of iron, and other such articles, usually thought by weak man to interfere with digestion and comfort. But what particularly impressed him was the usefulness of this animal's tail as an assistance in locomotion, particularly in making a sudden turn in the water, and he seemed inclined to advocate the development by the human species of some such appendage for similar purposes.

He illustrated his point by telling of two boys of whom he knew, who were out in a small boat on the river one bright Summer day, just such a day as boys and alligators enjoy. They had with them a gun and saw near them an alligator—a big one. What could a boy do under such circumstances save to shoot? The well-directed pellets of lead seemed to settle the great problem of life for that 'gator, and the boys proceeded to tow him by his tail, as the Roman generals use to trail after them captive princes in their triumph. But things were not as they seemed. The best laid plans of boys with alligators "gang aft aglee." Now came the usefulness of that part of the animal with which the boys' boat, as our story, was particularly connected.

Perhaps the gentle ripples of the stream, perhaps the fact that he seemed to be going in an unnatural direction, broke the quiet. An alligator, like a dog or a cat, seems to be sensitive concerning that limber extension of his person. A vigorous protest on the part of the animal ensued. He lashed his tail like an angry lion. The waters foamed and the boys feared. As the alligator was as large as the boat, he had the advantage. Fortunately, the rope was not strong, and vigorous action on the part of the captive enabled him to soon assert his independence of mankind.

But turn about is said to be fair play. With one sweep of his rudder, he placed his head where his tail should have been, and with jaws widely extended, he "went for" the boat and its occupants. Piercing shrieks rent the air. Those boys saw, literally, the jaws of death. They may have thought of Jonah and a similar trying experience, but they were not comforted. With a mighty crash those great jaws came together—fortunately, only on the stern of the boat, as the boys jumped out and waded to shore with all expedition. For them, alligator hunting had lost its charms. The further history of the alligator I have not been able to learn, but his tail saved him and taught two boys to respect his race.

Among the interested listeners was one whose vocation in life was the fitting of board to board and beam to beam—in fact he was building a house near by. But one of his avocations was the investigation of the habits of the alligator. He was particularly interested in that animal's use of his tail as a means of supplying himself with food, which he, like man, occasionally needs. It seems that when the alligator is lying on the bank of a stream in his native majesty, that he is hardly distinguishable from a log, and is not so inattentive as appears. His custom is to let an unwary animal get on the water side of him and within striking distance of his tail. With a sudden lash of that strange whip the unfortunate is thrown into the water. The wily originator of this move-

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ment loses no time in following, and with all the advantage of being in his native element, has little difficulty in securing and preparing his meal.

Sitting modestly in the corner by the fire was a youth whom the world would not call great, but he knew something about alligators. His business in life was largely a combination of keeping comfortable and going fishing. It was while he was doing both, that he met with the following experience. I can only feebly reproduce his tale, leaving out the drawl, the characteristic language, the coloring of the whole.

He was out on the river, had fastened his boat, baited his hook and cast his line, had assumed a position at the stern of the boat such that he could gaze calmly into the immeasurabilities above, was automatically drawing in and casting out his line, trusting to the sense of touch to detect the catching of some sucker or perhaps trout. He did not tell us what thoughts were passing through his mind. Doubtless deep speculations as to the "when," "wherefore" and "whencity" of things.

Suddenly his soul was filled with a sense of wonder. It was not that he had discovered by subtle thought the origin of life. It was something far more moving—to him at least. There was a mighty pull upon his line, a jerk such as trout or sucker had never yet in his experience been able to give. It was a "strike" that would have broken a line less strong than the small-sized cable with which he was fishing; that would have snatched the line from a hand less strong and resolute than his number ten. Let it suffice to say that this was a bite sufficient to start him from all metaphysical speculations and to turn him toward the practical affairs of life.

At one end of the line, something pulled with tremendous energy; at the other end somebody held with equal tenacity. A great struggle ensued. The original Behemoth himself could hardly have made more fuss in the waters. The fight was long; not quite "from morn till dewy eve," but through a large part of that time. Slowly but surely man's mind triumphed over brute strength. Gradually he drew toward the side of the boat this monster of the deep. But a touch against the unfeeling wood nerved the creature to extra exertion. With a flirt of his tail he broke the hook and disappeared from mortal view, and of him human history reckons no more. Our fisherman in drawing in his line, had hooked a young alligator.

Other stories were told, but the company was getting tired. The pipes were out, the fire only smouldering, the clock intimated bedtime, and soon the tale-tellers and listeners were as quiet as the alligators in their Winter's sleep.

A Friend's Advice.

Bilkins—That boy of mine has much an ugly temper, I hate to buy him a pony.

Wilkins—Then don't do it. Get him a sailboat.

Billings—But if he should get mad at the sailboat and lose his self-control, he'd upset.

Wilkins—Y-e-s, but you'd still have the sailboat.—*Good News.*

KALSOMINE.—Soak a pound of glue in cold water over night, and in the morning heat and stir it until it is perfectly dissolved. Mix the whiting with hot water; pour into it the dissolved glue and add hot water till it is like thick cream; stir well together. Apply warm with a kalsomine brush, brushing it well in and finishing as you go on. Stop all holes and cracks with plaster of paris mixed with water before putting on the kalsomine. Warm skim milk used for mixing with the whiting makes glue unnecessary.

MAPLE PODS.—When these are the size of green peas, gather and cook till tender as you would green peas. Season with salt, pepper and butter.

POKE WEED GREENS.—Gather the tender shoots when they are four or five inches high, pick over carefully, rinse well, cover with boiling water, boil half an hour and pour off the water; cover with fresh boiling water, add salt to taste and boil till tender. Serve in the usual way. If the first water were not poured off, the greens would not be safe to eat, but the poisonous element is dissolved in the first water and removed, leaving a very passable dish, not so good as spinach, but quite acceptable when green vegetables are scarce.

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General Statistics of the Evangelical Association. 1893.

Conferences.	Died.	Moved away.	Expelled.	Withdrawn.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Itinerant Preachers.	Local Preachers	Adults Baptized.	Infants Baptized.	Sunday-Schools	Officers and Teachers.	Scholars.	Scholars who joined Church.	Catech. Classes.	Catechumens.	Young People's Alliance.	Members in Y. P. A.	Organized Societies.	Churches.	Parsonages.	Value of Churches.	Value of Parsonages.	Value of other Property.
Ohio	119	327	21	269	640	653	104	8,240	60	35	171	220	127	1,677	10,741	.....	6	61	....	.....	.....	142	31	$ 296,390	$ 39,600	6,379 06
Texas	4	14	1	11	14	42	16	334	9	3	13	35	9	106	362	7	4	35	2	46	9	9	5	25,100	7,300	1,650 00
East Pa.*	61	113	.....	....	652	533	. .	18,500	52	62	.....	297	200	2,900	20,000	200	.....	.....	25	1,456	72	225	49	810,155	96,200	.....
Central Pa.*	7	.....	.....	.....	80	80	.....	14,500	8	3	.....	.. ....	215	2,896	20,000	.....	.....	.....	.....	.....	.....	240	37	435,000	49,000	7,889 00
Erie	50	182	21	82	277	246	124	4,049	45	18	....	433	45	686	3,815	84	32	409	30	1,043	49	47½	20	217,200	31,900	4,850 00
New York	46	122	20	82	284	259	112	4,181	37	10	24	254	54	710	4,130	107	15	218	25	1,002	61	61	26	261,600	49,050	4,050 00
Platte Rvr.*	.....	12	.....	6	27	32	11	1,625	7	....	3	7	9	81	325	16	....	.....	.....	3	80	9	20	15	22,962	6,350	.....
Kansas	43	371	16	219	671	531	166	5,661	59	26	140	263	100	1,133	5,668	195	34	499	29	720	141	82	41	148,120	28,600	10,149 75
Nebraska	11	155	3	42	19	175	108	2,065	27	5	6	281	54	610	2,334	.....	31	295	10	231	56	40	24	.....	.....	.....
Michigan	73	277	51	258	692	497	141	6,745	61	34	141	324	132	1,522	7,926	182	30	389	38	1,222	96	122	40	237,835	35,550	6,200 00
Indiana	105	774	54	321	932	874	573	9,117	67	39	148	202	143	1,888	10,144	412	22	300	45	1,733	160	152	43	302,194	48,415	4,715 00
Des Moines*	8	49	.....	62	65	107	.... .	4,649	13	6	20	18	26	210	1,298	.....	1	15	4	127	32	63	34	118,200	28,400	.....
Pittsburgh*	....	.....	.... .	.....	127	71	.....	9,650	7	2	.....	43	8	40	575	.....	.....	.....	.....	.....	.....	180	36	245,000	32,060	.....
Illinois*	88	234	8	479	409	384	131	10,000	60	35	54	339	90	1,172	10,000	209	40	623	31	876	94	120	61	406,450	95,315	6,600 00
Iowa	56	186	7	142	280	274	158	4,154	47	15	15	400	86	977	3,809	148	39	507	15	658	92	73	43	127,800	38,660	3,810 00
Canada	64	337	31	45	442	348	199	6,539	43	20	95	366	85	1,216	6,849	232	62	669	23	920	94	88	31	151,300	36,000	3,312 00
Wisconsin	118	543	17	125	444	539	134	11,533	79	25	7	1,012	184	2,036	9,318	206	149	1,698	30	919	195	180	61	376,130	82,660	3,705 00
Minnesota	48	300	30	144	441	450	253	6,105	53	15	4	524	120	1,446	5,735	250	94	1,091	29	666	115	95	45	182,100	58,475	15,570 00
Atlantic	52	151	1	117	146	261	79	2,762	27	8	5	775	30	510	4,508	52	27	263	9	282	29	28	13	304,300	41,300	15,950 00
Dakota	22	103	7	53	183	206	55	2,439	28	8	6	272	75	653	1,997	60	34	271	9	175	63	29	22	38,205	16,500	1,700 00
California	6	42	2	8	41	41	38	428	9	2	3	30	12	92	497	15	2	9	4	112	12	10	7	45,850	15,800	4,500 00
Oregon	8	107	10	62	223	214	176	1,238	23	7	50	67	36	320	1,402	109	6	71	14	401	38	42	19	67,545	13,580	3,172 00
Germany	82	267	70	112	714	714	205	5,924	48	17	.....	213	220	770	11,897	.....	79	392	... .	.. ...	.....	34	3	180,000	18,260	... .
Switzerland	77	209	74	83	557	557	133	4,823	34	4	2	145	148	551	9,033	.....	35	267	.....	.....	....	29	1	185,638	1,500	....
Japan	4	24	7	10	90	98	28	568	16	6	89	19	25	63	576	4	15	81	4	84	10	8	6	5,070	12,800	115 50
								145,829	922	405																

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Statistics Continued.

Conferences.	COLLECTIONS.											Total Receipts.	Amount per Member.	Indebtedness on Churches & Parsonages.	Bible Cause.
	Missionary Money.	Superannuated Collection.	S. S. & Tract Union	Orphan Home.	Educational	For Churches & Parsonages.	Repairs etc.	Current Expenses.	S. S. Work.	P. Elders Receipts.	Pastors Receipts.				
Ohio	$ 4,029 37	$ 341 53	60 30	179 34	124 41	$ 4,249 00	$ 3,300 76	$ 6,366 48	$ 4,575 88	$ 2,771 71	$ 20,191 34	$ 46,399 00	5 93	$	$
Texas	606 95	18 10	15 98	47 54		1,963 86	443 25	216 25	233 66	250 00	1,550	5,345 59	16 00		
East Pa.*	5,341 70	486 49		185 00				5,406 84							
Central Pa.*	450 00														
Erie	7,534 63	426 94	184 41	575 21	176 81	5,922 84	2,791 50	5,648 52	3,186 50	1,626 47	15,827 80	43,901 63	10 80		5 00
New York	7,057 50	433 92	135 34	234 71	138 74	3,251 70	6,634 00	6,457 30	2,798 43	2,147 18	16,572 28	41,661 86	10 24	16,769 00	8 05
Platte Rvr.*	315 00	5 57	3 65	10 00	2 30	421 55	231 00	106 12	139 00	118 50	708 81	2,422 44		1,678 35	8 00
Kansas	9,386 26	356 18	136 73	319 00	132 40	2,756 91	2,640 34	1,264 18	2,195 84	3,437 96	25,062 82	42,515 87	7 56	13,309 88	4 12
Nebraska	4,477 82	139 93	87 53	301 36	34 08	6,082 25						22,837 95	11 06		
Michigan	4,711 18	252 41	164 34	348 96	239 83	19,798 03	2,062 37	3,371 10	2,605 89	3,285 82	27,101 28	51,511 98	7 63	9,566 85	
Indiana	7,923 54	438 93	154 57	665 06	186 47	2,024 43	6,103 38	6,600 00	4,575 04	3,360 62	23,634 60	60,622 08	6 26	7,416 00	29 89
Des Moines*	1,078 89	72 64	21 39	8 45	19 20	3,119 24						5,389 50	4 14		
Pittsburgh*	68 75	7 75		4 25											
Illinois*	10,622 19	404 42	208 81	932 34	241 46	5,579 02	3,901 23	5,947 51	3,789 14	3,685 46	27,405 30	62,717 20			151 02
Iowa	6,317 10	271 16	109 11	287 71	117 57	1,951 49	2,260 00	2,484 00	1,424 69	2,834 00	19,185 00	30,880 33	7 43	2,034 00	
Canada	6,409 17	974 64	151 82	407 18	148 46	6,993 36	1,564 91	3,881 93	2,709 29	1,944 36	19,285 95	39,899 43	6 10	4,810 00	652 17
Wisconsin	11,482 82	481 23	262 00	821 08	327 87	14,592 64	5,439 51	6,336 34	4,038 92	3,934 78	35,853 53	78,173 60	6 80	5,188 65	127 67
Minnesota	10,229 43	332 63	168 86	343 16	38 48	12,981 22	1,750 89	4,345 09	2,341 51	2,835 42	17,498 98	53,971 82	8 84	13,175 00	21 31
Atlantic	7,966 78	399 53	92 76	162 75	132 59	2,927 45	3,430 52	9,557 93	2,506 02	2,082 93	21,576 98	44,937 90	16 27		5 00
Dakota	4,156 61	93 68	44 65	118 38	11 13	2,101 95	687 83	948 11	632 16	1,422 00	10,735 00	16,742 34	7 18	7,995 35	
California	1,076 35	29 55	9 00	17 25		100 00	1,210 00	918 80	447 70	376 40	2,761 00	5,894 15	13 77	14,771 00	
Oregon	1,582 16	30 38	25 90		38 57	4,263 84	758 35	2,099 59	770 61	646 87	10,738 00	13,905 32	13 45		13 70
Germany	†105 00	212 60	130 00		400 00	4,000 00					18,813 00	23,420 00	3 00		
Switzerland	406 00		109 00		250 00	2,576 00					12,647 00	15,988 00	3 30		
Japan	199 50	134 79				276 70	3 30	181 04	69 02		176 57	1,010 12	1 77		
	113,537 65														
	‡26,500 00														
	140,037 65														

* Membership Estimated. † Special for Japan Mission. ‡ Bequests and Special Contributions.

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Officers Elected by General Conference.

BISHOPS:—J. J. Esher, T. Bowman, S. C. Breyfogel, W. Horn.

GENERAL BOOK AGENTS:—M. Lauer and H. Mattill.

EDITORS:—G. Heinmiller, *Editor of the Christliche Botschafter.*
S. P. Spreng, *Editor of the Evangelical Messenger.*
J. C. Hornberger, *Editor of the Living Epistle, Evangelical Sunday-school Teacher, Sunday-school Messenger, and other English Sunday-school Literature.*
C. A. Thomas, *Editor of the Evangelische Magazin, Christliche Kinderfreund, and other German Sunday-school Literature.*
G. Fuessle, *Editor of the Evangelische Botschafter and Evangelische Kinderfreund.*

J. Walz, *Book Agent in Germany.*
Val. Braun, *Supt. of Orphan Home*, Flat Rock, O.

BOARD OF PUBLICATION:—J. J. Esher, Th. Bowman, S. C. Breyfogel, W. Horn, O. L. Saylor, H. Guelich, M. Pfitzinger, J. Stull, C. C. Pfund, C. F. Zimmermann, J. Wuerth, H. E. Linse, W. Grote, L. J. Breithaupt, J. Wolf, L. D. Krause.

MISSIONARY SOCIETY:—M. Lauer, *President;* T. C. Meckel, *Corresponding Secretary;* W. Yost, *Treas.*

OTHER CHURCH OFFICERS.

Assistant Editor of Evangelical Messenger:—S. J. Gamertsfelder.
Assistant Editor of Christliche Botschafter:—G. Berstecher.
Executive Committee of the Missionary Society:—The President of the Missionary Society, M. Lauer; the Bishops, W. Yost, S. P. Spreng, C. A. Thomas, R. Yeakel.
Supt. of Mission in Japan:—F. W. Voegelein.
Officers of the S. S. and Tract Union:—*Presidents*—The Bishops; *Vice-Presidents*—The Presidents of the various Auxiliaries; *Secretary*—P. Berkes; *Treasurer*—J. C. Hornberger.

Conference Calendar.

CONFERENCES.	PLACE OF SESSION.	DATE.
1. Ohio,	Marion, Ohio.....	Sept. 14, 1893
2. Texas,	Galveston, Tex.....	Oct. 19, 1893
3. East Pa.,	Schuylkill Haven, Pa	Feb. 22, 1894
4. Central Pa.,	*.....	March 1, 1894
5. Erie,	West Alleghany, Pa..	March 8, 1894
6. Platte River,	†.....	March 15, 1894
7. Kansas,	Preston, Richardson Co., Neb.	March 15, 1894
8. New York,	Binghamton, N. Y.....	April 19, 1894
9. Indiana,	Indianapolis, Ind.....	April 5, 1894
10. Nebraska,	Louisville, Neb.....	March 22, 1894
11. Des Moines,	North Des Moines, Ia.	April 5, 1894
12. Michigan,	Oregon, Mich	April 5, 1894
13. Iowa,	Waverly, Bremer Co., Iowa.	April 12, 1894
14. Illinois,	Naperville, Ill.....	April 12, 1894
15. Canada,	Zürich, Ont.....	April 19, 1894
16. Pittsburgh,	**.....	 1894
17. Atlantic,	New York, 35th St.....	April 19, 1894
18. Wisconsin,	Racine, Wis.....	April 26, 1894
19. California,	San Francisco, Cal....	April 27, 1894
20. Minnesota,	Pleasant Corner.....	May 3, 1894
21. Oregon,	Mammouth, Ore.....	May 3, 1894
22. Dakota,	Aberdeen, S. Dak.....	May 11, 1894
23. Germany,	Mühlheim a. d. Ruhr	June 7, 1894
24. Switzerland,	Thun	June 21, 1894
25. Japan,	Tokio	June 21, 1894

* Place to be appointed by the Bishop.
† Place to be appointed by the Bishop and P. E.
** Time and Place to be appointed by the Bishop and the Presiding Elder.

Young People's Alliance.

GENERAL OFFICERS.

Rev. C. A. Thomas, President. Cleveland, Ohio.
Rev. C. Staebler, Vice-President. Buffalo, N. Y.
Rev. J. C. Hornberger, Cor. Sec. Cleveland, Ohio.
Mr. Harry G. Johnson, Rec. Sec. Reading, Pa.
Rev. C. F. Erffmeyer, Treas. Abilene, Kansas.

BOARD OF CONTROL.

Rev. C. A. Thomas, Cleveland, Ohio.
Rev. J. C. Hornberger, Cleveland, Ohio.
Rev. J. G. Haller, Bay City, Michigan.
Rev. S. J. Gamertsfelder, Cleveland, Ohio.
Rev. S. P. Spreng, Cleveland, Ohio.
Mr. Harry G. Johnson, Reading, Pa.
Mr. George F. Weyrick, Elkhart, Ind.
Mr. Milton F. Gabel, Holton, Kans.
Mrs. H. R. Kemp, Beamsville, Ont.

ORGANIZATION.

The first step toward organizing the young people of the Evangelical Association into societies, on a denominational basis, was taken at a meeting of ministers, called for this purpose by Bishop J. J. Esher, at Linwood Park, Ohio, in August, 1890. A committee was appointed to draft a plan of action and propose a code of laws for the new organization. This committee consisted of Bishop T. Bowman, Revs. R. Yeakel, W. Horn, C. A. Thomas, S. P. Spreng, J. C. Hornberger, R. Mott and S. J. Gamertsfelder. The constitution prepared by this committee was adopted by the General Conferance, held in Indianapolis, Indiana, in October, 1891.

The constitution provides for a general Alliance, conference branches and local alliances. The object of the General Alliance is to unite the local alliances of the entire church for mutual helpfulness, to aid them in carrying on their work and to organize new societies wherever practicable. The membership of the General Alliance consists: 1. Of a board of control. 2. Of delegates from each conference branch at the rate of one for every fifteen local alliances. The Board of Control consists of nine members, five of whom are elected by the General conference and four by the general Alliance, and hold their office for four years. The president and corresponding secretary are elected by the General Conference from among the five members it appointed on the Board of Control. The corresponding secretary is to report the statistics, general condition and work of the alliance to the General Conference. In this way the alliance, in all its parts, is under the direct supervision and management of the church. The interests of the young people of the church are considered too important to allow any other than a strictly denominational supervision.

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Periodicals of the Ev. Association,

Published at Cleveland, O.

The Evangelical Messenger.

A weekly religious family journal, earnest in its advocacy of the right, and one of the purest and best papers in the land. It was first published in January, 1848, as a semi-monthly, but is now a large sixteen page weekly. The subscription price is $2 a year in advance.

Sunday-School Messenger.

An illustrated juvenile paper, which has reached its twentieth volume, and is highy prized by all its readers. It is just the thing for the young folks, both at home and in the Sunday-school.

	Weekly.	*Semi-Monthly.*	*Monthly.*
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies	65 "	35 "	22 "
10 to 50 "	55 "	30 "	18 "
50 copies and over	48 "	24 "	13 "

The Living Epistle.

This is a 32-page monthly, devoted to the spread of Scriptural holiness in heart and life. This publication has many warm admirers, and has already accomplished much good. Any one desiring a good religious monthly should at once subscribe for the Epistle. Price $1 per annum, post-paid. If bound at the end of the year, it makes a valuable book of 384 pages. It should have a place in every family.

The Evangelical Sunday-School Teacher.

This is a monthly magazine of 32 pages, devoted to the Sunday-school. It contains notes, reflections and illustrations on the International Lessons, besides much other useful matter for Sunday-school workers. It has already won thousands of warm friends. It should be in the hands of every Sunday-school officer and teacher in the Church. Price 50 cents a year for single copy. Clubs of five or more, to one address, 40 cents each.

My Lesson.

This is an English illustrated weekly for the little folks. It is especially adapted to the infant classes, containing short stories, pleasing pictures, and a brief statement of the lesson in a very simple form, and is printed on tinted paper, presenting an attractive appearance. It is a favorite with the "little ones." Single copy 25 cents a year. Clubs of five or more, to one address, 15 cents each.

EvangelicalLesson Leaf.

This contains the International Bible Lesson, with connecting history, explanations and questions adapted to intermediate or advanced classes. This is a valuable help to both teachers and scholars.

1 to 5 copies, to one address, each. per year, 10 cents.
5 " 100 " " " " " " " 6 "
100 and over " " " " " " 5 "

The Evangelical Lesson Quarterly.

The Lesson Leaf is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates:

One copy, per year.....20 cents.
5 copies and over, each, per year..... 8 "
Or 2½ cents each, per quarter.

The Sunday-School Blackboard.

Illustrating the lessons of the International Series. It resembles a blackboard, the ground being black, the illustrations white. It is printed on strong paper, with sufficient clearness to be distinctly seen from all parts of any Sunday-school room. Its Illustrations are neat, attractive, original, appropriate and faithful to the thought of the lesson, and, withal, simple in structure. The Blackboard is issued weekly, and is 32x48 inches in size. Price, $3 a year, $1.50 for six months, $1 per quarter, in advance.

The Missionary Messenger.

A monthly publication of sixteen quarto pages, printed on fine tinted paper, at the very low price of 25 cents a year for single subscribers, and 20 cents a year per copy in clubs of 10 and over. The *Missionary Messenger* is devoted to the interests and promotion of our mission cause and to missionary news generally. It should be read by all lovers of the Christian mission.

German Publications.

Der Christliche Botschafter,

The German church organ of the Evangelical Association, is published weekly, at two dollars a year, payable in advance. The Botschafter commenced its career in January, 1836, as a small monthly paper. Since then it has been enlarged nine times, so that at present it is a large sixteen-page weekly, and, without exception, the oldest, largest, cheapest, and best religious German newspaper extant.

Der Christliche Kinderfreund.

A German Sunday-school paper, well illustrated. It was commenced in June, 1856, with 5000 subscribers, and its maximum number now is over 30,000. It is highly valued by its many readers on account of its excellent reading matter and pictures.

	Weekly.	*Semi-Monthly.*	*Monthly.*
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies "	65 "	35 "	22 "
10 to 50 " "	55 "	30 "	18 "
50 and over "	48 "	24 "	13 "

Das Evangelische Magazin,

For the Sunday-School and Family.

This is a beautiful monthly illustrated magazine, designed to entertain and instruct in the family circle, and devoted to the interests of the Sunday-school and Sunday-school workers. It contains a clear exposition of and practical hints and illustrations on the uniform Sunday-school lessons. In regard to

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its contents, the wants and tastes of the riper youth are especially consulted. It enjoys a continually increasing circle of readers, and is an especial favorite of all those who are friends of a literature that is healthy and sound, and at the same time entertaining. It only costs the trifling sum of $1.25, and should find its way into every German family.

Læmmerweide.

This is a weekly illustrated juvenile paper, particularly designed for infant Sunday-school classes. It is printed in large type on tinted paper. It contains the lesson for the respective Sunday, but put in a form to suit young children. Single copy, 25 cents per annum; ten or more copies mailed to one address, 15 cents.

Evangelisches Lectionsblatt.

A Lesson Leaf containing the series of the International Sunday-school Lessons, with Golden Text, Topic, Questions and Practical Applications.

1 to 5 copies, to one address, each, per year, 10 cents.
5 " 100 " " " " " " " 6 "
100 and over " " " " " " 5 "

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DEVISE — (Real Estate). I give and devise to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the following lands and premises, that is to say: .... to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

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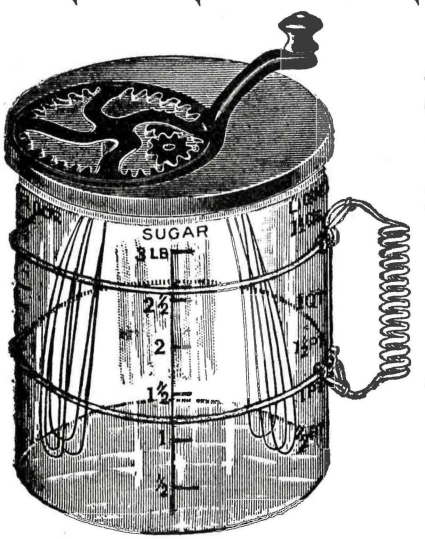
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January.

S.	M.	T.	W.	T.	F.	S.
...	...	1	2	3	4	5
6	7	8	9	10	11	12
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February.

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March.

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April.

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May.

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June.

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July.

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August.

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September.

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October.

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November.

S.	M.	T.	W.	T.	F.	S.
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December.

S.	M	T.	W.	T.	F.	S.
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